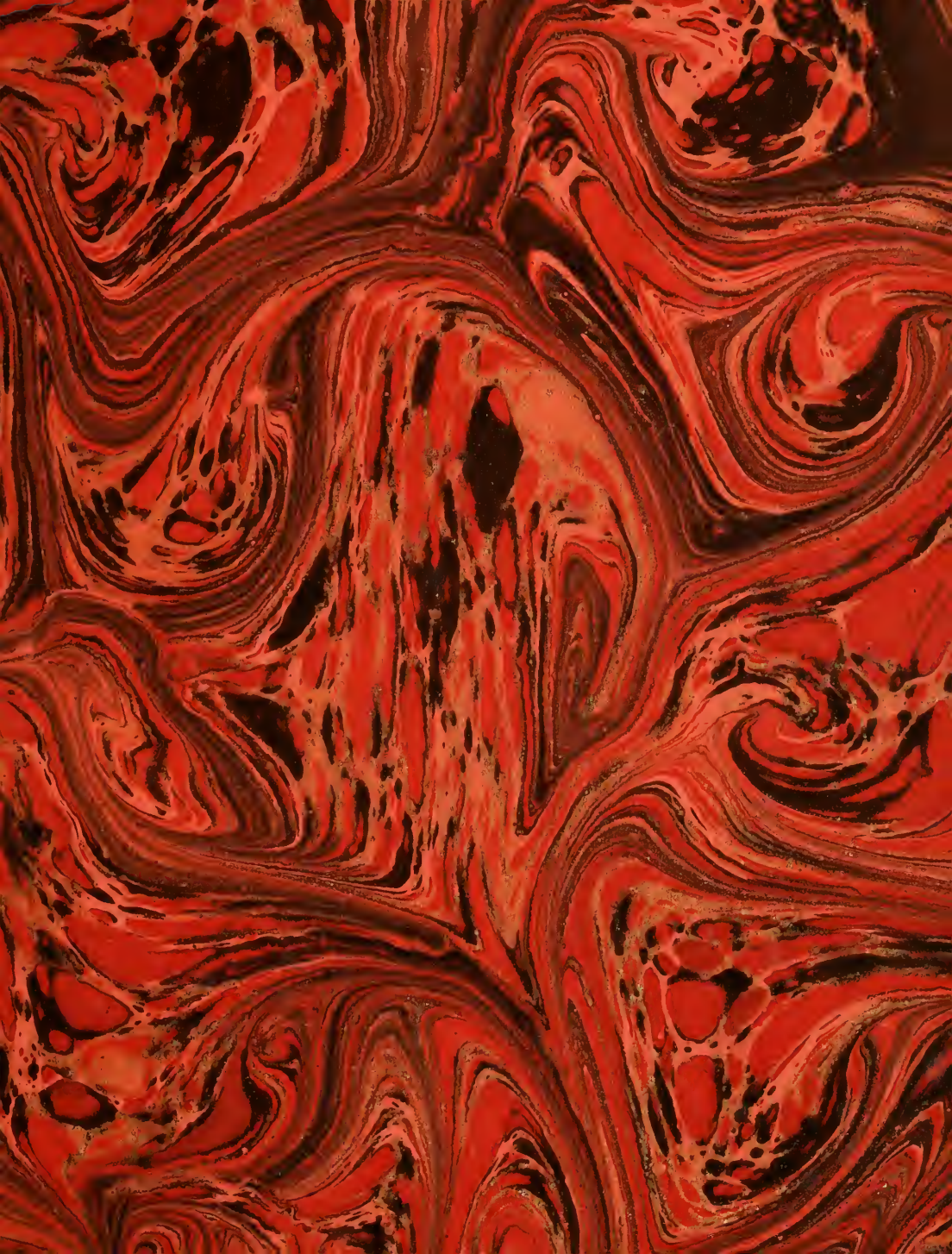

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COUNT BERNARDUS TREVISAN,

ON THE

TRANSMUTATION

OF

METALS.

Translated from the Latin,
compared with
the German copy.

1806.

The remarks included between crotchets, in the following pages [thus], form no part of the original Text They explain what I conceive to be the Authors meaning.

N. S

August 1806

PREFATORY EPISTLE,

To the Noble Doctor and most Learned Philosopher Thomas of Bononia.

My Friend,

If I had any thing more noble, imagine with what good will I would dedicate it to thee; but having completely investigated this science, which you will know, I dedicate this my labour to thee, intreating thee to accept it with as good will as I give it, and to believe that in giving thee this labour I have given a greater treasure than was ever ordained by the good pleasure of the Omnipotent God, according to the common course of Nature.

Truly there is a way of arriving to an Universal Knowledge, which we commonly call the Philosopher's Stone, and

thou shalt find it in this my little Book; little, I say, in words, but great and high in substance, for it containeth entirely every Science, that is to say the beginning and ending. Thou shalt find this my book divided into four Parts, and thou mayst judge thereof after thou hast well understood it. Farewell.

From Fresne
May 12, 1453

Of the most secret Chemical Work of the Philosophers, by the Ministration of Nature and Art.

In order that I may bring back into the right path, the true inquisitors of this art, and recall them from their common errors, lest they dilapidate their faculties and incur the loss both of their reputation and labour, by pursuing the falsehoods delivered in books, such as those of Geber, Rasis, Albertus Magnus, Trames, Lumen, Canon of the Pandects, Demophon, Summa and other seducing authors; I shall, in the first place describe my own errors and lastly I shall disclose by what means I arrived at the wished for object and made the Stone, with these very hands, four times; by which, at length, those

who read my Process may prevail in effecting it, by contemplating and imitating the works of Nature.

It would be foolish to believe with the vulgar, on account of the Sophists & Impostors whom we see every day meddling with this art that it is false, or that its true and wise authors wish to impose upon others by their writings, because they themselves were deceived, since the latter must rather have wished to leave a good name behind them than infamy and blame. But the ignorant vulgar have this idiotical property, even upon the first reading, of despising what they do not understand. Nevertheless, it is much more profitable for any one to follow the principles of Nature by means of strong imaginations [the reasonings of sound judgement] than

vain dead learning, delivered under innumerable and sophistic œnigmatical figures.

That I might collect for you the opinions of good men, sincerely and purely handling the subject, I resolved to write this book, which I shall divide into four parts. In the first I shall narrate the inventors of the Art and those particularly who accomplished it to perfection, and by means of whom I attained it. In the second part, detailing my own history, I shall relate at full length all that happened to me in the course of my inquisition, and shall state the whole burdens of the labours from beginning to end, putting all envy at defiance. The third part shall contain a dissertation on the roots and principles of metals,

and the most evident and philosophical demonstrations. The fourth part shall truly contain the very practice itself, under a parable, not so obscure, however, but that it may be clearly understood.

Each of the Parts indeed is written in such a manner that if, Oh Reader, you do not understand the work by this book of mine, I shall not easily believe that thou wilt ever perceive it from any other. Dont imagine, however, that at first sight you will understand it, for scarcely will you at the tenth reading: indeed the oftener you repeat it the better will you be able to discover the affair.

No one will be tired or ashamed of his labours, who believes that thereby intolerable poverty and all diseases

both of body and mind may be avoided, as I myself have proved in many leprasies, blindnesses, dropsies, hectics, apoplexies, iliac passions, demoniacs, insensates, madmen and many others.

For learning any mechanical or liberal art six or seven years at least are necessary, but in this art, excelling all others as much as the Sun does the Stars, only five or six months are requisite. It is even so easy of attainment that if I should describe it in plain language or shew it to your eyes you would not believe it. All the difficulty consists in our words & meaning.

PART I.

On the First Inventors of this Art.

The First restorer of the art of Chemistry, from its oblivion after the deluge, was Hermes Trismegistus, as we read in the Memorable books of the Histories of ancient transactions and in the Imperial Exposition of the Emerald Table by Clavelius.

This person was called Hermes or Mercury, because he was the wisest of all mankind of his time, and Trismegistus, Termagnus, or Tersapiens, because he experienced and taught that all mundane wisdom or Three-fold Physic was one Stone, vegetable, mineral and animal. He is also called the

Father of this Art from his restoration of it, as maintained in all the Books of the Hermetica Turba, in which his name is mentioned before that of Pythagoras. Of this man it is read in the books, that he was the first that entered into the valley of Hebron and that he there found seven stone tables upon which were engraved, by the wise men before the flood the seven liberal arts, each of them only in its principia that they might not fall into oblivion. For at that time they were allowed to be sufficiently instructed that the world would not perish entirely but would be preserved. They did not however [on these tables] leave their perfect wisdom [but only the Principia] considering that God who had given it to themselves would also

give it to others as often as he might chuse.

This knowledge is said to have existed before the Law and after it, in which times many wise men lived. Aros in a certain Letter to King Mesphre says that this art was revealed to some of the children of Israel to enable them to decorate & finish the Ark with Gold.

Some have attained this knowledge without direct revelation or even books, merely by meditations on occult things in the works of God, visible to his creatures, such as Philhomea, Rebecca, Solomon, and Philippus Macedo, all of whom, however, since the deluge, Hermes precedes in the invention of this art, by means of the foresaid tables found in the valley of Hebron, in which part adam was placed after his exile from the Garden of Eden. From Hermes its

descended to many others by their words in the book which he named

"The Emerald Table.

"It is true, certain, and very true.

"What is superior hath the nature
" of what is Inferior, and what is as-
" cendant has the nature of descending.
" You may unite in one only way and
" disposition. Sol is the father of that
" marriage and alba luna is the mo-
" ther: the third, Fire, succeeds as gover-
" nor. Makes the thick subtile, and
" restore the thickness. In this manner
" you shall possess the glory of the world.
" In this short Treatise all the Works is
" contained."

[In some copies of the Emerald Table in place of the words "the third, Fire, succeeds as governor" we read "the Wind

carried it in its belly" but whether we follow the one or the other reading the sense is the same. Indeed Trevisan rather gives the sense than the words of the Table. Gold, without any double meaning, and alba luna, viz ☽, our moon, Diana, Fair Phabe, are the matter of the Stone, when united in marriage, by fusion in the crucible; but to this the Governor, Fire, must be added, viz the secret Sophic fire; for without this Mover, the secret internal agent, Medea, who prepares the broth for Jason, — the gold in rebis, i.e. united to our moon, could never be reduced into Azoth and be rendered volatile, in which state the wind (our secret fire) may be said to carry it in its belly.]

Many have followed this art, as we read of King Calibus in the middle of

the Bendaged Ternary, Aristotle the Chemist, Plato and Pythagoras the scholar of Hermes, and the author of the Codex in which book is contained the very truth of this affair, without superfluity or diminution, obscurely enough however. In Arabia King Haly the greatest astrologer is said to have had the knowledge of it, who taught Morienus, and the latter taught another king, Calibus before mentioned: also Aros taught it to Nephandis his brother, and Saturnus to Lucabar and his sister Medera. They are so numerous that to attempt to review them would be vain.

There is an immense number of books written on this art, under metaphorical words and figures, so as not to be easily understood by any

except the Sons of Art: the reading of which books rather seduces from the right way into various errors than directs to the object. Among these are Scotus, Arnoldus, Raymundus, Jo. Mechungen, Hortulanus, Viridicus &c. Therefore that I might succeed in restoring the studious to the right path I undertook to write this work for them alone.

PART II.

The immense labours of the Author, and the great expenses, with the singular operations from the beginning to the end.

When I first undertook this work the Book of Rasis fell into my hands in which indeed I laboured four years and expended 800 crowns: also in Geber's books I threw away more than 2000; many impastors soliciting and inducing me thereto that they might waste my substance.

In this manner I inspected the books of Archelas for three years, in which I operated along with a certain Manh and in the books of Rupecissa

and Io de Sacrobosco by means of aquas vitæ, rectified thirty times with the fæces, till it acquired such acridity that no glass could contain it: in that labour I lost other 300 crowns. Twelve or fifteen years having been consumed in this manner and innumerable monies, without benefit, following the experiments of many received authors, in dissolving & congealing common, ammoniacal, pineal, saracene and metallic salts, then more than a hundred times calcining them in the space of two years; also in alums of all kinds, in marcasites, blood, hair, urine, human dung and and semen, animals and vegetables, in coperas, vitriols, soot, eggs; by separation of the elements in an athanor by the alembic and the pelican; by circulation,

boiling, reverberation, ascension and descension, fusion, ignition, elementation, rectification, evaporation, conjunction, elevation, subtilisation and commixtion; with other infinite regimens of sophistication to which I stuck for twelve years, having attained 38 years of age, still insisting upon extractions of the mercuries from herbs and animals, till I had thus usefully dilapidated as well by my own folly as by the seduction of impostors, about 6000 crowns, so that I became almost despondent. But nevertheless in my prayers I did not omit to beseech God that he would deign to assist my labours.

Afterwards I fell in with a certain magistrate of our country, engaged in the same pursuit, who endeavoured to make the stone out of common salt,

dissolving this in the air and congealing it in the sun, with many other processes too prolix for narration. In this work a year & a half was spent in empty labour, because we did not operate upon the true substance. In vain we sought for it in salt altho' this is asserted to be a true work in the Codex Turbæ. When therefore common salt could by no means be made to yeild what we wished, and after even five and ten repetitions of our labours appeared to us to demonstrate no change whatever of its natural properties we gave it up.

Moreover we saw others dissolving in most strong waters the finest silver, copper and other metals: also agentum vivum in the same strong waters, which was put aside in a separate

vessel, and at length mixing in one vessel all the solutions of that description, after suffering them to rest for twelve entire months; asserting that this permixtion was the conjunction was the conjunction of the Spirit & body. This vessel they placed on hot ashes until the third part of the water was evaporated thinking that crystals would thence be produced white, congealed & liquable, able to extract from the white metal a white Tincture and from the Red metal a red Tincture. Out of 22 phials half full of this liquor they gave 3 to us. We all waited for the event of the generation of the said crystals in the bottom of the vessels for five years but in vain. Indeed, as is said in the Turba, there is no need for any thing extraneous for the Lapis; for

it is manufactured by itself or its own metallic matter.

At that time I had completed my 46th year, when I attempted the stone along with a learned Monk, called Gotfried Lepor, in a way premeditated by him. We knew that no other pursuit was to be compared with that of the stone: wherefore we attempted to fabricate it in the following manner: We bought 2000 hens eggs, which we boiled hard in water. We separated the shells, which we calcined to the utmost degree of whiteness; but we allowed the yolks and the whites, each apart, to putrefy in horse dung, and afterwards we distilled them separately, 30 times, into a white water and a red oil, with many other useless processes, which we shall

not now relate. In this vain work two years and a half were also spent to no purpose and with a very great expense; which being finished we would have quitted the pursuit entirely, if we had not been supported by new hopes.

We began again to investigate the sublimations of Spirits, the distillations of strong waters, separations of elements, various structures of furnaces and fires, in which we were occupied eight years.

A certain other learned divine, Prothonatory of Berg, then joined us, with whom also we tried to get the Stone, and by whose instigation we thought to procure it from vitriol alone. In the first place we distilled the strongest vinegar

eight times, in which we dissolved & abstracted calcined vitriol. Again we abstracted the solution ten and five times every day for the space of two months, through the vehement smell of which I laboured under a quartane fever fourteen months. We permitted the mixture to rest for a whole year, but without any fruit, because we had extraneous matter.

We were afterwards told by a certain learned man, confessor to the Emperor, whose name was Magister Henricus, that he did most certainly know & possess the magistry of the Stone. In order therefore that we might obtain the knowledge of it, it became necessary to employ the greatest mediation of friendship, and, besides, to expend more than 200 crowns before he would

make us acquainted with it. He operated in the following manner. He made a paste composed of silver, mercury, and Oil of Olives, boiling it at the same time on a slow fire in a very well luted pelican and incorporating it with a wooden spatula; but the matter could never be brought into one body in a space of two months. At length having put the matter into a phial, strongly luted and sealed we buried it entirely in hot ashes and kept up the fire round it, hoping that the mercury would be converted into the best silver in 15 or 21 days by virtue of the sulphureous body [the oil]. The decoction when taken out was placed on a test with lead & by means of a violent fire was fused

into one mass; which being rewarmed by a piece of burning coal we expected to have found our silver increased one third in its weight. For my own share I furnished 10 marks of silver, others 32 marks, from which we thought to have received 130 marks. But it fell out otherwise, for my companions only received 12 ounces of their marks and I got 4 from my ten; so that by believing that this father confessor had the secret I was made poorer by 40 crowns.

In great grief I abstained from the work for two months, and that I might entirely abandon it my relations tormented and teased me daily, so that I could neither eat nor drink and was reduced to such

an emaciated condition that every-
body thought I had received some dead-
ly poison. Nevertheless I speedily
became a thousand times more ardent
in the pursuit than ever, being ashamed
at having spent my time so uselessly.
I was then in my 58th year.

The cause of all my errors, alas!
was this alone, that wandering astray
I never operated in the congruous
matter; for as Geber says "Imperfect
" bodies by mixture with bodies simply
" perfected by Nature are by no means
" perfected, because the simply perfects
" have received the simple form only
" for themselves, in the first degree of
" perfection, and being as dead can
" give nothing of their perfection, which
" is not superfluous, to others, and
" that for two causes: first, because

" they are rendered imperfect by the
" mixture of imperfection, since they
" have no more perfection than they
" require for themselves — secondly,
" because in this way their principles
" cannot be mixed *per minima*" — as
is held in the 13th of the Digests in the
the *Pandects*, in the book of *Calibus*,
also in *Geber* and in *Opus Naturale*,
with Magister *Daalin* & *Arnold de*
Villa nova; in *Speculum Alchemie*,
in *Semita errantium* written by
Plato, in the epistles of *Euvaralis*, in
the *Great Rosary* and in the *short*
treatise of *Euclid* and others not
sophists, in the following manner:
" Vulgar bodies diffused by *Nature*
alone in minerals are dead, so that
they cannot perfect imperfect bodies,
but if by means of *art* they are

brought to the seventh, tenth, or twelfth multiplication of their own proper perfection they will hinge ad infinitum; for then, at length, they are made penetrating, ingressive, tinging, plusquam perfect and living in respect of vulgar bodies:" on which subjects see also Rasis, Aristotle the chemist, Adulphanes in his Pandects and Daniel in the 5th Chapter of his Retractations: Our complete gold, say they, is plusquam vivum. Also - our gold and our white silver, which are one and the same, are not vulgar metals: they are alive, the others are truly dead and exhausted of strength - as we read in the Golden Book of the Codex & many others.

We saw innumerable persons

operating in amalgamations and multifarious labours for the White & Red, in matter of every kind which can be thought of, with a perseverance which nothing could exceed, but we have never seen silver enriched a third part or even in the smallest degree. We have seen, however, infinite dealbations & rubifications and many sophistications received in various & different regions, such as Rome, Navarre, Scotland, Turkey, Greece, Alexandria, Barbary, Persia, Messina, Rhodes, France, Spain, the Holy Land, and in neighbouring regions, in Italy, Germany, England, and almost round all the world. We have as yet seen nobody in these places but such as were labouring in sophistical matters, as herbs, vegetables, animals,

minerals, stones, salts, alums, strong waters — by distillations, separations, sublimations, calcinations, congelations of argentum vivum by means of herbs, stones, waters, oils, fumes, fires, and even with extraneous vessels, but never operating on congruous material substances.

We found indeed, in these regions, some who knew the method & secret of making the stone, but we could never gain their familiar confidence. Wherefore running about from place to place investigating and experimenting I had already wasted 10,300 golden crowns: I had also sold an estate worth 8,000 florins, German money, so that I fell into disgrace with all my relations, being reduced to poverty & having little money left.

I was now 62 years old and upwards. Yet, though ruined in my circumstances by so many adversities, I was not wearied in my mind so as to desist from my design, but rather confiding in the mercy of God, never failing in good will to diligent men, leaving my country in great disgrace I went to Rhodes, unknown to all mankind, in order to console my afflictions. One day I had heard of a certain man, very Religious and of a great name: there was a rumour that he possessed the Stone so much sought after. With him, at a very great expense I formed a friendship. I borrowed from a person who knew my relations very well, 8,000 florins. The formula of his labour was this: he placed in horse dung

gold and silver very well refined and foliated, mixed with four parts of sublimed mercury. Having suffered it to remain in the dung for eleven months he distilled the water from it with a most vehement fire. We calcined the earthy residue at the bottom of the vessels in a violent fire per se, distilled the water again six times, separating always the earthy residue till no more was deposited, placed the earth, well triturated in an urinal & sprinkled it by degrees with the water; but all our labours to make it imbibe the water were fruitless — the water always swam above the earth. We kept the matter in a continued heat for seven months, but there was no conjunction, no alteration, the fire being even increased. Finding the work frivolous,

and having spent 3 years upon it and throwen away 500 crowns we gave it up.

That Religious man had most excellent chimical books, as Rosarius Magnus, Arnoldus de Villanova, the book of the Words of Mary the Prophetess, in which finally I began to study & abstained from the worke eight years.

Then for the first time I ascertained by evident philosophical reasons, that whatever I had done before were only foolish and useless labours; particularly when I considered the following saying of great truth in the codex: "Nature is not amended "unless in its own proper nature, "Nature delights in her own nature, "Nature conquers Nature, and Nature "retains Nature." After having studied

this book I was brought out of all my sophistications and erroneous labours. I therefore resolved to study now rather than begin to operate again at a great expense and without fruit. Many nights did I pass without sleep, assiduously arguing with myself and concluding in this opinion: What occasion is there that I should seek this art from Mankind, in vain tormenting myself in this manner? If they do know the art they will never reveal it: if they do not know it in vain do I meddle with them and endeavour to gain their confidence and friendship at a great expense.

I considered strongly in what places books chiefly agreed in the same meaning, concluding that there the truth lay concealed, which

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I considered strongly in what places books chiefly agreed in the same meaning, concluding that there the truth lay concealed, which

could not lie in many meanings but in one alone. In this manner the truth became obvious to me and at length I found that what I so anxiously sought after was contained in one point. Although one calls it by one name and another by another name, yet it is the same substance, the misunderstanding arising from the diversity of words and not from the concordances.

Therefore, my children, I have written this book for your sakes, lest you should despond and lose heart from being so miserably led astray as I was. Moreover it is always the safest way to learn from others misfortunes. I truly believe (so may God love me) that those men who have written figuratively

and parabolically about hair, urine, blood, sperms, herbs, vegetables, animals, plants, minerals, stones, salts alums, coperas, vitriols, borax, magnesia, never operated at all upon those matters, but described them out of sheer cruelty: and I am very sorry indeed for the calamities and miseries of those unfortunate people who have been led into such labirinths by impostors. Whoever therefore is inclined to repose confidence in me will not do so without profit to himself, as my sole labour will be to instruct others. Whoever will not believe me will soon experience what fatality attends the bad examples of others. Shun the sophistications of alchemists by all means & all those who yeild their faith to them; for, if the reading of true books should

teach you any good they endeavour to carry you off by false oaths and asseverations, and to lead you astray from the true road, having nothing to offer in excuse of their errors but this "I have often made it but at present do not possess that which is requisite for it." Or they say "if such and such things were added" &c. Unless you shun, more eagerly than you would the plague, those impostors and scaundrels (nebulones) you will never make any good of this art.

Before I perfected the work by an actual experiment I learned it for two years from books: nevertheless when detestable men and damnable thieves of that description came to me, they asserted, with solemn oaths, that the most manifest

errors were true experiments. However they had long ago made me almost mad by the great expense to which I had been put. I was never confirmed in my own sound opinions till I gave up entirely the society of such fellows and proceeded most vigilantly in my own studies on the subject.

"Whoever desires to learn the true art will associate with wise men; that is to say he will read their books & not those of impostors. Nor will he reject them though they write in obscure language. No where will you find the books of this description written in clear and open terms, wherefore the possibility of things is to be considered from the works of Nature by comparison of the one with the other et e contra. All sophistications

are to be shunned, as sublemations, conjunctions, separations, congelations, preparations, disjunctions, connections and all other deceptions. Let them be silent as many as affirm that there is any other Tincture than ours, and any other Sulphur than our occult one in our magnesia [Gold when joined in Rebis with our white luna, the ☽☉, is the sulphur of the compound or Rebis is our Magnesia]; also those who extract any other argentum vivum except from the Red Servant [when the ☿ is joined to ☉ the mercury of the latter is held to be extracted by the former, so that the author does not mean to say that no other mercury enters into the work but this one — but that this is the only extracted one that enters into it, the others being put in bodily. He is not

here speaking of the red Master, Gold, who furnishes the red sulphur, but of one of his subjects or servants, viz ♂ who is held to be centrally red, though externally of a different colour, and who furnishes a fiery mercury, according to the doctrine of Bernard, though Eirenæus Philalethes calls the matter furnished by ♂ a fiery sulphur, which he says the Wise men sought for and found in Aries, the house of ♂]; and any other water than ours [the ☿ ☌ ♂] which is permanent and unites itself to nothing that is not of its own proper nature and maisters nothing but what is of the proper unity of its own nature [viz ☉ or ☽]. Also there is no other acid than ours [contained in our secret fire, viz the marine acid, our "Venus born of the froth of the Sea"

according to Ovid] nor any other regimen, nor any other colours: also no other sublimation, [strictly speaking, but in preparing the secret fire, which he elsewhere calls "our mercurial water, a living water and a burning fire"] solution [of the Rebis or Magnesia, by our Mercurial water], congelation [of the solution or Azoth by the action of the solar sulphur] putrefaction [of the subject by the action and reaction of all the principles when brought into solution, and before congelation can take place — of all these operations and matters there are none others] than ours.

[The author has here embraced his whole subject, as may be seen from the explanations between the crotchets [thus]. It should however be observed

that frequently the Mass is called ☿, luna, spirit as well as water, according to the necessity of the figure employed on any particular occasion to illustrate or explain the work. In like manner the names of the other principles are changed and even interchanged as the same necessity requires; but in this author very rarely, without the reason being so apparent that his meaning cannot be mistaken by any one acquainted with the principles.]

I advise you to relinquish alums, vitriols, salts [he means, to reject them as the matter of the Stone, but not from the preparation of the principles, for if so he would deserve the same censure he has bestowed on others. Salt, common sea salt, is necessary

in the preparation of the Secret sophic fire, "the snow white body of mercury" as the author calls it in his Metallurgia, the salt even which with sulphur and mercury makes up the matter of our Stone in its first composition. See Metallurgia p. All that the author means then is that all such sophistical labours as he had before been engaged in with salts should be abandoned]; also atramenta, boraxes, strong waters [as such, but not the one contained "corporified in a crystalline body" mentioned in his metallurgia p.]; animals and every thing coming from them, as hair, blood, flesh, eggs; stones and certain minerals [not every mineral, for we must in this work have recourse to the mineral kingdom]; as also the

metals alone [N.B. metals are not rejected, but metals taken alone & without any other matter]: although from these [the metals] we have our commencement and our matter: for, as all the philosophers assert, it must be composed of argentum vivum and this can nowhere be found but in metals (as appears from Geber, Magnus Rosarius, Codex totius veritatis, Aristotle the Chemist, Plato, Morienus, Haly, Calib, Maria, Avicenna, Constantinus, Alexander, Bendagid, Esid Serapio, Arnoldus Villanovo, Sarni Lilio, Daniel, S. Thomas Brevilogium, Albertus Frames, Abbreviation of Scotus, Seneca in his letter to Aros King of Arabia, and Hermes and Euclid, in the 70th chapter of Retractations & in the third Philosopher of the

Meteors) by all of whom it is affirmed, that the metals are nothing but argentum vivum concealed by different degrees of decoction; but notwithstanding all these affirmative reasons, these things are not our Stone while they remain in the metallic form: [they must be brought into the state of a liquid viz our Azoth, pass through putrefaction & again become fixed before they have the form of the Stone] for it is impossible for one and the same matter to have at once two forms. By what reason can they [the metals] be the Stone, which holds a high and mediating form between metal and mercury, unless its form of this description [i.e. its plus quam perfect form] be first broken and taken away [by

diffusion of its tincture throughout the bodies of imperfect metals, when it transmutes them into gold or silver according to its quality white or red, when the form both of the Stone & of the baser metals is lost & the form of gold or of silver introduced by the new generation.]?

For this cause Philosophus and Democritus, in the 3d book of Physics chapter 3, de Meteoris, say — "The "alchemists may glory if they please: "they never will transmute the forms "of metals, but by reducing them in- "to their first matter." This is held in all books which treat of the Metallic Form; but that it may be understood what is necessary for this reduction into First matter, learn that it must be first known,

that the First matter is that very thing in which, immediately and proximately, the specific form is introduced; as of man the First matter is the seed both of the man and of the woman. Many ignorant people, thinking that they understand this reduction, rashly interpret it by referring to the Four Elements: for, as they talk, from them, doubtless, all things are constituted which are created — But the Four elements are the materia prima of of the First matter, that is, from the four elements are constituted argentvivum and sulphur, which thus become the first matter of the metals: besides, the four elements are equally fit to give form to an Ass or an Ox as to the metals; for they must first become ☿ and ♀ by nature before they can

be the first matter of the metals. For example, Man is not composed of the four elements previously existing in simple elementary nature, but first transformed by Nature into the nature of the first matter of man. In the same way Nature transmuting the 4 elements into ☿ and ♁ then for the first time effects the first matter of the metals: for whatever farther she might have operated on the said matter before so transmuting the elements nothing else could result from the matter so transmuted but the metallic form: but previously, when still elements and not ☿ nor ♁, Nature could have procreated out of the same elements an ox or an herb or a man or something else different from a metal. From the preceding

it is most clearly certain that not the four elements but argentum vivum and sulphur are the first matter of metals: but from their opinion it would follow that men and metals, plants and animals, in fine all things were but one, without any formal difference, than which nothing more absurd can be asserted; also that men may be generated from metals, since the latter equally as the former are composed of elements; also that like could not produce its like — there would be neither generation, nor seeds, nor any difference of things if actually every thing was of one substance

That we may return to the first matter — The male semen per se & the female semen per se, are not

the first matter of the foetus, which results only from the conjunction of both, as the virtue of the one receives and embraces the virtue of the other, and finally Nature can produce nothing from this but the form of the infant, because this and no other is the destined end of that matter. Nature therefore cannot introduce any other form of matter than that alone to which she is finally inclined and disposed: therefore the spermatic union is the first matter of that or of those from whom the semen came or were separated, which can never receive any other form than that which is proper to its own species and to which it is predisposed. Of this disposition to one particular purpose take the following example:

If any one goes a journey to any place many roads to which present themselves, running here and there, yet all ending in the same place, he will arrive at the end of his journey by the way in which he has persisted. In this manner all things have their proper way and matter, by which and from which they are made and anything is not perfected of all matters (ex omni materia) nor by any certain method. It is also manifest that every thing has something like to itself & preceding itself from which it is naturally produced and whence nothing else can be made: thus in the formation of the horse, nature requires some certain spermatic substance (of the same horse species, however) from the mare. Also the sperm of a mare is not taken by

Nature in the formation of mankind: for every animal has its semen, the proper matter by which it is to propagate its species, and it cannot be propagated by any other. It is plain from the word of God, when he created man, male & female "Increase & multiply" viz from your own substance, your own likenesses: for he had said to his other creatures before "Let each produce his own fruit." If God had intended that every thing should have been generated from one he would not have made so many different creatures; but he made different things, of every kind that every thing might generate its own likeness. Further: Does not the Lord God say to Noah before the Deluge, "Take with thee into the Ark a pair of every animal, male & female, that

every thing may produce its own likeness" and do we ever see it happen otherwise?

It is therefore plain from what has been adduced, that for every kind of generation there is a necessity for its own likeness, that, according to the mandate of God, the different radices of things created by himself might be multiplied in different things by means of their respective proper substance.

[The scope of the author's argument comes shortly to this: that those who, following the dogmas of schoolmen, as was common in his day, endeavour to plague themselves with four simple elements for the production of the Stone, undertake a vain labour, & that for this work they should take the proper materials furnished by Nature, but

purified and prepared for the work, viz Sulphur (☉) and Mercury (♏ ♁ ♂), like the true Philosophers who operate with and not against Nature.]

This may be proved by the authority of the Philosophers. Scotus expressly says: "From coagulated argentum vivum "and sulphureous argentum vivum "the first matter of all the metals is "made"

Also in the Turba one called Noscus, King of Albania, speaks in this manner: "From man nothing can be produced "except man: from the volatile no-"thing except the volatile [i.e. from "birds nothing but birds] likewise "from any animal nothing but a "brute beast; for Nature is not amen-"ded in any other body, but only in "its own nature."

The same is said by John Mechuen-
gus, in his Testament: "Every tree pro-
"duces its own fruit, a Pear a Pear,
"and an Apple an Apple: likewise from
"metals a metal is generated and mul-
"tiplied and from nothing else."

Also Geber, in the Summa in some
places wrote very well in the follow-
ing sentence (although in some of
his books, nay almost all upon the
study, he is abominably sophistical)
when saying "I have proved in the
"most certain manner that every
"thing is made from its like, and
"that nothing can be found able to
"remain permanent in the fire,
"except the viscous humidity alone,
"which is the root of all the metals.
"All other humidities easily fly off
"from the fire by evaporation & by

" the separation of one element from
" another, as water by means of fire:
" One part goes off in fume, another
" in water; another part remains in
" the bottom of the vessel as an earth.
" Thus all things which in their ge-
" neration are not well united, are
" consumed with the least fire and
" separated from their own natural
" composition. But the viscous hu-
" midity, viz Mercury, is never con-
" sumed in the fire, nor separated
" from its earth or any other of its
" elements: for either all remain to-
" gether or all go off together, so that
" nothing at all of the weight is lost."

Geber also protests that "In this
" precious stone there is no occasion
" for any thing else than only the
" substance of Mercury [viz ☿,☽,☉, ♂♀]

" cleansed, by means of art, in the best
" manner, penetrating, tinging, stan-
" ding in battle against the fire, and
" not permitting itself to be separated
" into different parts, but always per-
" sisting most constantly in its own
" substance of mercuriosity. Then, finally,
" says he, it [when finished in the form
of the Stone] is joined with metals ra-
" dically and centrally, destroying the
" form of the latter and introducing
" another form [that of gold or of silver]
" according to the virtue or colour of the
" Elixer or Tinging medicine."

Also Avos that great and most learned King says: "Our medicine is made
" from two things [☿ ☉ ☽ and ☉] of one
" [mercurial] essence, viz. from the
" union [in rebis] of a mercurial fixt
" [gold] and not fixed nature [our ☽],

"spiritual [the ☿☽♃] and corporeal [☉];
"cold and humid [the ☽]; warm and dry
"[the ☉], and can by no means be made
"of any other. For truly the industry of Art
"can yeild nothing new nor adds to Nature
"in her own radex: But Nature being
"assisted by art [which adds the mercurial water
"or burning fire] as is necessary for
"loosening the chains; also art being
"assisted by Nature, which teaches by her
"operations and also furnishes the matter,
"the two [Art and Nature] together fulfill
"the desiderium according to the wish of
"a diligent operator." To this purpose
Moriennus says: "Mix and project the
"medicine upon bodies diminished in
"perfection or imperfect" and he adds
that "this can be nothing else than Ar-
"gent vive exalted by art above imper-
"fect argent vive." From these sayings

they openly teach that it is nothing else but argentum vivum.

Arnoldus de Villanova adds: "Let "all your study be to digest and boil the "mercurial substance [Rebis and Secret "fire]; and according to its dignity [i.e. "the hind of Tincture obtained, White "or Red] it will return bodies of dignity "[silver or gold], which are nothing else "than the mercurial substance decocted"

It may be proved by an infinity of arguments that mercury duplicabeis is the sole first and nearest matter to all the metals, and not the four elements, which are the most remote, tho' many fools maintain the contrary

In this Art it is truly Nature that furnishes the matter, in which she is afterwards helped by Art. It is clear from many very evident and irre-

fragable testimonies that Nature procreates and prepares, from herself, spermatic natures: at length Art operates upon them by means of conjunction tending to that end for which Nature created them.

Were it even possible to reduce metals into the four elements it would be necessary first to bring them into mercury and sulphur before they could be separated into the elements, and then, for our work it would be necessary to bring them again to the state of sulphur and mercury, as these are the nearest metallic nature, and we must have the nearest: what folly would this be?

It is even objected to our Stone that it can acquire nothing to itself. I deny it: for in our Reduction a conjunction is made of a new matter of one and the

same radex [in reducing the rebis into azoth or double mercury, another matter, the secret fire, prepared from mercury is added] without which there could be no reduction [into its first matter] but merely an increase of matter [i.e. if the new matter were not of the same radex instead of causing this reduction it would merely increase the size of the mass.]. Of the two matters joined [Rebis & secret fire] one is subservient to the other, from which results a far worthier matter [azoth or first matter] than they were singly before the conjunction. Therefore our reduction is necessary, because by it the matters acquire a new form & virtue: which does not happen in the pretended reductions into elements of the Sophists who circulate & torture their matter without ever introducing

any new or better form, and hence all their reductions are vain and erroneous phantasies.

In confirmation of this assertion we may quote William of Paris a man learned in this art; [who built the grand portico of the Cathedral Notre Dame at Paris and had the whole work of the lapis represented in figures of stone above and on both sides of that Portico. He lived before the time of N. Flamel. By quoting him the author means to give a kind of allegorical description of the Philosophical work in the production of the Stone]

"In the creation of man [or the Stone]
"there is first a conjunction of two sperms
"[☽ the female and ☉ the male] of
"different qualities. The qualities of the
one [the ☽] are cold and moist: the
other [☉] is hot and dry. These qualities

"are cherished in the maternal uterus
"[the glass] by the mixture of the virtues
"of both sperms. They acquire augmen-
"tation from the humidity of the blood
"[our mercurial water] which is of the
"same [mercurial] substance as the fe-
"male sperm. The action of the male sperm
"then intervening, thence the matter of
"the said mixture is nourished until
"a middle substance is formed, par-
"ticipating in the nature of both, with-
"out diminution or superfluity. Therefore
"the sperms are created by Nature and not
"by Art, which could by no means effect it.
"This only it accomplishes: it joins both
"at once in the maternal uterus. Even
"although the mixture may delight in
"the fomentation of external heat, in
"rest, in the choice of the best viands
"and of easy digestion, and with tem-

"perate and moderate exercise, yet all
"these do nothing else but merely assist
"such things as are created by Nature."

The same author adds: "To create
"sperms does not belong to art; but after
"they are created by Nature, then to be sure,
"Art, only by the means of the natural
"virtue existing in spermatic matters al-
"ready created by Nature, conjoining them
"as the minister of Nature assists the thing
"existing already but not yet perfected;
"but it adds neither form, nor matter,
"nor virtue." Art without Nature can do nothing. In vain is the earth cultivated for the harvest unless the natural matter created by Nature is present, a grain of wheat for instance.

It is therefore plain that both are assisted by each other, Nature by Art, Art by Nature, and alternately both

do the work, as well Nature as art. Since therefore sperms can by no means be created by art, nor the matter of metals, it is impossible for man, by any artifice, to bring the 4 elements into the spermatic form. But if any one argues that the Philosophers say that the four elements ought to exist in our art: indeed their opinion is, that in the two sperms are contained the first qualities of the elements, for instance heat & dryness, fire and air in the mature argentum vivum [☉] which is the male sperm, and cold and humidity in the crude and imperfect argent. viv. [our moon], to which end earth and water are in female sperm: not that the four elements are present distinct and separate from each other, as are the four elements which we see; for in this

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shape they are not the first matter of the metals, nor can they by any human ingenuity or artifice be altered into the form of the first matter of the two sperms of the metals, as Calib the Philosopher & King of Albania openly says in the following words:

"Know ye that we from the beginning of our work have no occasion for more than two matters; only 2 matters are seen or handled, nor more than two enter into our magistry in the beginning, middle and end. [In the beginning only two matters are joined, viz ♁ and ♂, which by their union produce the ♏ ♁ ♂, called by many names, as our moon, the white wife, the green lion, our first mercury: this is Ripley & Flamels Babylonian Dragon, the middle substance of Artephius "clear as fine silver,"

the earth or garden in which the golden branch is to be planted, the female matrix in which the masculine seed is to be deposited. In the middle two things are again joined viz our moon and pure gold, by fusion in the crucible; this is the hermetic marriage of the Red man and his white wife, Gabricius and Beya, the conjunction of the sun and moon, the true calcination of gold, the true sophic amalgamation of gold with its own proper mercury which opens sol's body: the substance thus obtained is now again one thing, Rebis, consisting of sulphur (☉) and mercury (our ☿, the chaste Diana).— In the end of the manual operations two things are again to be joined viz the Rebis and the secret fire: the

latter is what the Count has most concealed in this tract; it is the internal fire, the mover, the fire against nature, the white fire; it is also called water of life, spirit of life, dry water, moist fire, the Priest that joins the king and queen in marriage: in his parable the Count means this secret fire by the man who attends the king while he is in the bath and keeps the bath constantly warm; for the kings six servants viz the metals he calls six men, and this man is one of them In every stage there of the work two matters and only two are wanted]
"But in these two the four qualities
"are virtually present; for in the quater
"sperm [☉], as being more dignified,
"are the two most dignified elements,

"viz fire and air, and in the other
"sperm [viz the feminine, our moon],
"crude and imperfect in its nature, the
"other two qualities reside, and the other
"two less dignified elements, earth &
"water."

From the words of Calib (or Halid)
you may clearly perceive that in the
Art no more than two Seminalic —
matters are wanted [☽ ♂ and ☉]
of one and the same root, substance
and essence, viz. a mercurial viscous &
dry substance [☽ ♂] which is joined
to nothing else [i.e. cannot be joined
to any thing else radically] except
to the Bodies [viz ☉ or ☽]

This very thing is asserted by Mo-
rienus in his Book:— "Make the
"hard [☉] watery and the soft [☽]
"hard [i.e. make Rebis by joining the
"two together] that you may be able to

"unite therewith [i.e. with the Rebis] the
"hidden water [viz our mercurial water]
"or rather Fire [viz Secret Fire, which is the
"same thing] as water unites with water."

That is, join the male sperm (which is nothing else but concocted & mature mercury [viz ☉], containing in itself, by means of digestion, the element of fire) with the female sperm, that is aqua viva [living water, our Luna].

Sovivius also maintains the same opinion in the Turba Philosophorum:
"Mix water [☽☿♁] with fire [gold].
"This is that spermatic union which
"most powerfully receives and is
"nearest to the perfection of the Stone."

And in the Codex Vetus Veritatis a certain Philosopher of the name of Artesimalef:* "Marry the Red husband
"[☉] to his White wife [our Luna] in

* or Asimalet (as in ye German)

a round bed-chamber [the glass] surrounded by a fire of barks [shells or crusts, viz the secret fire, in the glass, which when prepared at first, in its own vessel, attaches itself like a crust or bark to its upper concavity]; also with continued [external] heat let it be cherished there until a conjunction is made of the man with the Philosophical, not vulgar, water; that is, with that which contains every thing necessary for his perfection [for the whole must be reduced into azoth]: then is that conjunction called the first matter of the stone and not before. For it then contains inseparably united to itself that nature [☉] by which it is [ultimately] fixed, and the spiritual nature [the secret fire], and the dignified substance [☿ ♄ exalted

by its union with the other elements]
of the most noble Stone.

To conclude: whoever understands the Philosophers in their true sense sees that they all agree in every point; but the ignorant and stupid, who are not true sons of Art form rash and hasty conclusions. If you will take proper pains to understand and comprehend their sayings you will find whether I have spoken to you the plain truth.

Having abundantly spoken of the First Matter of the metals and proved by the soundest arguments and high authorities that it is Mercury and Sulphur, that I may more effectually serve and be useful to my readers I shall, in the following, which is the Third Part of this book, describe what Mercury and Sulphur are; in what manner the

Metals are generated in the Earth, and
their differencies; supported by the
authorities of those Philosophers from
whom I learned what I know of the
Stone, God giving Grace and judgement.

PART III.

In which the Author treats of the Roots & Principles of the Metals.

In the first place, we cannot be ignorant of the Divine work in Genesis, by which, in the beginning God created Matter confused and without Form; full however (by his will) of many & infinite qualities from which he drew the four elements, and from their admixture He created living things and different creatures. Some he willed to be intellective, some sensitive, others vegetative, and mineral.

The Intellective are created of the four elements, but Fire and Air predominate more in them than the other two.

In the Sensitive the Fire is lessened and Air equally dominates as Fire, as in male animals, birds &c.

The Vegetative are likewise formed of the four elements: in them air and water bear rule; but the Air is diminished in dignity by the water & the latter by a certain substance wholly earthy, and ~~by~~ vaporous.

In Minerals, although they consist of the four elements, earth & water predominate, but the water is rather earthy than aquatic. They are of different forms but they never can be multiplied except by reduction into their First matter, by the other things before mentioned; for each holds its own proper semen in itself, in which lies hid all the virtue of their multiplication and final composition.

The metallic matter consists only of crude Mercury, cold and humid, in which also are the four elements viz. warm, Humid, Cold and Dry; two of which bear rule viz the cold and humid, the warm and dry being subjected to them.

The heat resulting from the motion of the heavens & penetrating the surface of the earth and its veins, is so remiss and temperate that it is scarcely perceptible, but it is continual: in night and day it is always equal. This heat does not come from the Sun, as some fools will have it, but from spherical reflection of the circulating fire and also from the continual motion of the celestial bodies, which excite a low, continual, scarcely imaginable heat. Even if the heat of minerals

came from the sun, as Aristotle and Raymund Lully maintain, still the heat would be continual because the sun is continually revolving round the earth [It would be folly to reject our authors practical knowledge on account of his erroneous philosophy]: but their opinion is false, since the sun himself is neither warm nor cold though his motion naturally produces heat.

The heat, therefore, coming from the motion of the celestial bodies, continually plays in the veins of the earth: it does not however warm minerals, as some foolish talkers have said; for if it did warm by this ever so little active heat Mercury would be decocted into the perfection of Sol in a less space of time than ten years,

which usually is scarcely done in a hundred. The earth also is cold and dry and the minerals are in the bowels of the earth: therefore if they actually received any heat from the sun, we on the earth, who are nearer to it, would first be scorched: the heat also must be intense indeed that could penetrate the coldest bodies through earth and water in such a manner that they would still retain heat not yet quite extinguished even by travelling to the centre of the earth. But truly these things ought to be understood more naturally in this manner: Mercury itself being composed of the four elements: these therefore being warmed a communibus et generalibus by their own proper motion, natural heat is excited by this kind

of motion: Fire and air existing in mercury are thereby moved & sensibly elevated; but although these elements are more dignified than the water and earth of the ☿, nevertheless humidity and coldness predominates: but because heat and dryness are the more dignified they endeavour to conquer the other two elements, viz the coldness and humidity prevailing in the mercury. For the celestial motions excite other motions of natural heats by which motions in the mercury — first the qualities are moved; afterwards in a long succession of time the dryness of the Mercury overcomes one degree of its humidity and ♄ is made: it next overcomes another degree and ♃ is produced. At length the heat in the ☿

again overcomes a little more of the cold humidity and Silver is made. The heat predominating still more copper is made (or venus), and afterwards iron and perfect gold!

In this way two qualities which at first were victims to the coldness and humidity soon conquer the others, & heat and dryness predominate, which are Sulphur in its own excitation [Note the expression. When △ and 🜁 predominate ⊙ is produced; and this is 🜍, our sulphur, the Sophic sulphur, indispensible in the work of the Lapis] The coldness & humidity of mercury are mercury itself [i.e the ♏♁♂ without the sulphur is cold and humid; but nevertheless this is the ☿ of the Philosophers, or rather their first mercury to which they add

the perfect ☉ viz ☉ that the heat and dryness thereof may in the end overcome the coldness and humidity of the mercury – the coagulated mercury] Not that the sulphur is any how divided or separated from the mercury, or the mercury from the sulphur: only in the beginning the heat and dryness are suppressed by the coldness & humidity of the mercury; but the sulphur afterwards, by digestion [excited, not by the distant heat of the celestial bodies, but, by the secret fire] obtains dominion over the two other qualities, cold and humidity, and impresses on them its own virtues.

By the varieties of this kind of ductions, gradually effected, diversities of metals are made. Lead flies off continually from the fire only because

the coldness and humidity of its own mercury had not been previously altered by the heat and dryness of its own sulphur, which if they predominated would enable the lead to resist the violence of the fire however vehement: indeed its mercury would even delight in its own likeness. Also all the other metals, except gold, fly off from the fire only because they are as yet cold and humid, but some more than others, according to their greater or less participation in these qualities. They fly, I say, because Fire is contrary to their nature and they cannot endure its action. Indeed every thing naturally flies from its opposite, but delights in its likeness. From this it follows that Gold is nothing else whatever but pure fire in mercury [i.e gold is

☉ is △
☿ ♆ is △,
ergo
☉ is the ♆

only a fixed fiery mercury] since it does not fly from the fire, however vehement, while all the others are unable to sustain its action, some in a greater and some in a less degree; for sulphur [our ♆, gold] is nothing else than pure fire, occultly in mercury [hidden first in Rebis & afterwards in Azoth our, sound mercury] — which, in a long course of time, is stirred up in the mines and put in motion by the motion of the heavenly bodies, as I have before said, and digests the coldness & humidity in the Mercury, according to the various degrees of decoction and alteration, into different metallic forms — the first of which, Lead, is less warm and humid, the second tin, a little more, the third Silver, the fourth copper

the fifth iron, the sixth Gold, which is the perfection of metallic nature, a pure fire digested by the sulphur [of ☉] hidden in the mercury [in the coagulated mercury of ♄ and ♂].

From what has been said it is manifest that [in our work] the sulphur [☉] is nothing by itself without the mercurial substance [☿ ♄ ♂], and that it is not vulgar sulphur; for if common sulphur entered into the matter of metals they would not be homogeneous, which all Philosophers affirm them to be; having given the name of sulphur to the qualities which predominate therein merely by way of similitude because of their hot and dry nature; whence it is clear that the metallic forms are created by Nature from a pure mercurial substance alone, and not from

any thing foreign to it. Geber attests this when he says "The basis of the "mercurial nature is sulphur, which in "length of time maturates minerals in "the veins of the earth."

Morienus and Aros speak still more plainly of this matter. "Our sul- "phur [☉], say they, is not common sul- "phur, which is volatile; but is fixed "and of a mercurial nature, and of "no other. We imitate Nature in the "most exact manner, which, in the "mines has no other matter to work upon "[in the production of metals] except the "pure mercurial form, as is proved not "only by the best reasons and authorities, "but by experience."

"In our mercury [the Rebis first, and "afterwards the azoth] there is present a "fixed and incombustible sulphur [gold]

"which perfects the work without any
"other substance than the pure mercu-
"rial substance" [of our sulphur, viz gold,
our Diana and our secret fire].

Calib, Bendogid, Sesid and Mary speak
in the same manner very clearly to this
effect: "Nature procreates her own metals
"from the heat and dryness of the mer-
"cury overcoming the coldness & humidity:
"thereby altering [the mercury] and by no
"other means;" as is also affirmed in
all the books of the philosophers — but
it would be tedious to quote them all.

Some rashly think that a sulphure-
ous matter body intervenes in the procreation of
metals; but on the contrary it is clearly
manifest that the sulphur is included
in the mercury itself, Nature also opera-
ting, [and is not a separate distinct mat-
ter]; but the sulphur does not dominate

in the mercury till by the motion of the heat the said sulphur is altered, and along with it the other two qualities in the mercury [viz the coldness and humidity]. In this manner therefore, Nature by means of this sulphur in the veins of the Earth generates the different forms of the metals according to the diversity of the degrees of alteration.

In this also we follow Nature, taking nothing foreign to our matter, since Nature does not. Our mercury [the Rebis brought into a state of solution by the secret fire, which is our mercurial water] includes in its essence, a fixed, incombustible, mercurial sulphur [viz gold], to which, in the beginning the domination does not belong, but rather to the humidity and coldness of the volatile mercury, until, by the unremitting operation of

the heat [of the secret fire], in which our mercury is continually kept, the fixed sulphur [gold], intermixed through the whole substance of the volatile mercury [azoth], predominates and conquers the coldness and humidity of the mercury; and at length the heat and dryness of the fixed sulphur [☉], as being its own proper qualities, begin to predominate over the others, and in proportion to the degrees of the alteration of the mercury, by means of its sulphur, various colours are produced. Nature does neither more nor less in the mines.

The first of these kind of colours is that of lead or saturnine blackness, the second is Jovial [tin] whiteness, the third lunar, the fourth venereal, the fifth martial, the sixth solar; but the seventh is truly carried by

us a step higher than even Nature herself does in the mines, since we not only perfect it but render it plus-quam perfect, bringing it to the most exalted red sanguine colour. When it is thus rendered plusquam perfect it is able to give perfection to the base metals. Indeed if we did not bring it to a higher degree of perfection than what is proper to its own simple nature what would be the use of spending nine months and a half, when we might procure the same bodies, ready prepared by Nature without our taking that trouble? But it is necessary, as I said before, that the masculine body [☉] be made plusquam perfect by Art imitating Nature, that from its plus-quam perfection and abundant

fruitfulness it may perfect the imperfect bodies in weight, colour and substance, in the very metallic root, sperm and virtue. It would therefore be presumptuous to believe that we can perfect any thing and under it what we desire by joining extraneous things in which no radical commixtion can take place.

In the Turba one Aristeus, who governed the whole world for sixteen years, the most excellent in wisdom next to Hermes, of whom we read in the Chronicles of Solomon, that he assembled the Scholars of Pythagoras and never was accustomed to tell a lie, wherefore he is called Veridicus, [Speaker of Truth] by the Astrologers, says: "Nature is not amended but in "her own nature: therefore our matter

"cannot be amended except in its own "proper matter." The same thing is asserted by Parmenides, who first led me out of my errors and directed me into the right path.

It is clearly plain that metallic nature can only be amended in its own metallic nature and not in any other; so that in this way, by our art, we perfect in a few months what Nature herself can scarcely perfect in a thousand years: but if there was even the least degree of heat in the mines, which of course would be continually augmented by the constant motion, the active quality would not only evince itself but produce its effect, yeilding various metals, according to the degree of decoction. So also, were the heat in the mines

only middling, or somewhat strong, the worke of Nature would be most rapid.

In our Art we employ a twofold heat viz that of the Sulphur [viz gold, the Fire of Nature] and that of the Fire [our Fire, the Secret fire], that the one may assist the other: but the fire is not of the substance of matter [i.e. it is not the common matter of fuel] as Constantine and Empidocles will have it to be, though [in the beginning] it augments the worke [being one of the three principles]: were it as they maintain it would daily increase the worke, which is erroneous [i.e. if any combustible matter were joined to the worke to be consumed daily in maintaining the heat it would leave some incombustible residue;

but the fire of which the author, in this part, speaks, is in the work & only adds its own first weight to the matter employed" in our art."]
The Fire which Nature requires, governs in a particular manner the whole Art, and we can add [to the substance of the matter] nothing else: but by a vehement fire [viz. common fuel in a state of ignition] the principles are not reciprocally altered among themselves, nor are they moved [the secret fire being the mover, though external heat is also necessary]. Let there be made therefore a fire continual [without needing to be daily renewed], digesting, not violent, subtile, inclosed [and therefore different from the external] aerial, surrounding [embracing

the whole matter] altering and not burning. So may God love me as I have told thee the whole construction of the fire. Consider therefore and ruminate on my words, one by one. Verily the fire comprehends the whole art as is clear from the whole tenor of the Codex Veritatis.

Consider likewise what the great Rosary says on this point: "Take "care not to hurry your Solution, "wishing to effect it before its due time; "for by this untimely haste the con- "junction will be hindered. Therefore, "let your fire be constant and gentle, "as Nature requires, which satisfies her- "self with excluding cold from the bo- "dies she digests."

Mary the Prophetess also adds on this subject: "A vehement fire impedes

"the conjunction and tinges the white
"into a red of the colour of wild poppies"
"You must imagine and figure to
"yourself what the fire is, and learn
"from the progress of the work what
"you must do herein, as I myself did.
"I trusted to the gentle heat of horse-
"dung [without introducing the secret
"fire], and also to the [external] fire of
"charcoal, but without effect. My mat-
"ter was sublimed, not dissolved [radi-
"cally and converted into azoth]. But
"in the fire which I have mentioned
"it succeeds well, which fire is vaporous,
"digesting, continual, not violent, subtile,
"surrounding, aerial, clear, close, not
"burning, altering, circulating, pene-
"trating and alive". Now if you are
a true son of Art you will easily un-
derstand by these words what it [the

fire] ought to be. In the Turba it is held that operative experience must teach you of what kind the fire is.

In a book entitled Lumen Aristotelis Chemistae we find the following words: "Mercury must be boiled in a "triple vessel, that the activity of the "dryness of the fire [the three fires viz "Natural fire (☉); Fire against Nature, "(the Secret fire); and the innatural "fire, (♂ in the 𝔐 ♁ ♂)] may be gra- "dually converted into the vaporous "humidity of the Air which sur- "rounds the matter" [in the glass.]

Remember what Geber & Seneca say of this very thing: "Fire does not "digest our matter, but its altering "heat, believed to be dry, [does di- "gest it] by means of the air [the "volatile azoth*] which is the medium

* or rather the 𝔐 ♁ ♂

"in which the fire is moved and
"humected" I may appear prolix in
speaking so much of the fire, but it
is necessary, for the fire either perfects
or destroys every thing.

Aras and Kalid [or Calib] say:
"In the whole of our work Mercury
"[of ☿ & ☽] and fire [viz the fire of
"Nature (☉), and the secret fire] are
"sufficient, in the middle and the
"end; but in the beginning it is not
"so, for then it is not our mercury,
"which is proper to be noted." [Before
the addition of the secret fire the
☿ ☽ and ☉ are not yet our mercury,
though the former be frequently so
called to keep it from being con-
founded with common running ☿,
but when, by the addition of the
secret fire and the mutual operation

of the principles on each other, the whole are converted into Azoth, you then have our Mercury, and our gold.]

Morienus writes thus "Know ye "that our Laton [☉] is red, but it is "of no use to us except it be made "white. [The ☉ is made white when "joined with our ☽ in rebis, and after-"wards in the Exuberated Tincture] "Know ye also that our Tepid water "[the ♒♁♂] penetrates and whitens it, "like as it is itself [the colour of the "☉ is lost in the rebis which is white] "and know, also, that the vaporous hu-"mid fire [the Secret fire] perfects "every thing."

Moreover Bendegid, Johannes = Mechungus and Haly the Arabian say: "You that search night and

"day, spend your money and precious
"time, and wear out your faculties
"uselessly, torturing your minds with
"the subtleties of books, I will admo-
"nish you out of compassion as a fa-
"ther would his own son. Strive only
"to whiten the red Laton [gold] by
"means of the White, tepid, & suffo-
"cated water [of our D]: destroy your
"numerous sophistical books and
"recipes, and forsake so many sub-
"tilties. Believe me it will be well
"if you do. All works are truly vain
"except that of which I have told
"you, and to this alone point the
"writings of all the true Philosophers".
These words are golden words, as will
be acknowledged by every one that
understands them.

Also the Codex Veritatis speaks

thus: "Make the Red [☉] white, &
"afterwards make the White [albis]
"Red. In this consists the whole secret
"from the beginning to the end." But
I say unto you, unless you effect the
blacks [which is the sign of perfect
corruption after the elements are all
joined and put to decoct together]
you cannot whiten [the putrified
mass so as to have the white Stone];
for indeed blackness is the beginning
of [this] whiteness, and the end of
blackness is a sign of the putrefaction
and mortification of the body already
penetrated.

Thus says that wise Roman
philosopher Morienus: "Unless it is
"putrified and becomes black it is
"not dissolved, and unless it is dis-
"solved it cannot be penetrated by

"its own water nor whitened; whence
"there can be no conjunction, no mix-
"ture, and, consequently no union
"at all; which latter cannot take
"place without mixture: thus com-
"position ought to go before alteration."
In this manner, therefore, by steps of
this kind is our Matter treated in every
point, in imitation of Nature, without
diminution or addition of any one
thing, as you may easily comprehend
from my numerous writings and long
narrative, if you have any understan-
ding.

But lest any person should be very
anxious about the weights, what they
are and what kind of them Nature uses,
know that in the mines they are not
wanted: for where there is only one
[matter] what occasion can there be

for weights as where two or more [principles] are to be joined to make the matter? But in our work we must attend to the weight of the sulphur in the mercury [i.e. the proportion of ☉ to be joined to our ☽: various proportions have been employed by different Philosophers. Eirenæus Philalethes in his Marrow of Alchemy recommends as best, 1 part of the Red Man & 2 parts of his white wife, the chaste Diana]. And since, as I have said before, the element of Fire, which does not predominate in Mercury, in its crude state, is the very thing that alone digests the matter, it is necessary that every one who would become a true Philosopher should know, very well, how much more subtle the element of fire is than the other

elements and what proportion of it is necessary to conquer them. [The author is here speaking of the Natural fire viz ☉, not of the Fire against Nature viz the Secret fire. The fire of Nature has such power that he says in his Metallurgia, where he calls it the Sulphur, he found it sufficient to take a tenth part of it to the body of mercury viz the mercury of our ☽ and of the Secret fire. — But if we understand him as here speaking of the Secret fire, of which he has before said so much, still it is true that a Philosopher should know the true proportion. He no where tells all his weights, but Philalethes recommends, with one of the Sun and 2 of the moon to take four of the Secret fire: See Marrow of Alchemy Edn 1709 page 65. The author

here, may in fact be understood as referring to both of these fires, for, as we shall see immediately, he is alluding to the first composition.]

The weight, therefore, is in the first elemental composition of the mercury and not in any other [stage of the] work. Therefore composition or conjunction [of the male with the female, first by joining them in Rebis and afterwards in Azoth by means of the Secret fire] ought to be made in the first place: afterwards alteration, then mixture, and last of all an union will be made.

Whoever wishes to imitate Nature in these particulars will attend to the order herein and also to the weights, as the Codex has it: "If confection is "made without weight [or due pro- "portion] the work will proceed but

"slowly, which may easily cause your
"mind to despond." In this opinion
Albugazal, the preceptor of Plato speaks
very well, when he says: "The earthy
"power [that of the ☿☉☾, the earth or
"garden in which the Philosophers
"plant their golden branch] greatly
"exerting itself [opening the body of
"Sol that the water may enter, viz
"our mercurial water, the secret
"fire] is, in proportion to the extent
"of that action the active agent in
"the matter." These words are truly
golden ones, which open to us the
foundation of the weights, but you
will not easily understand them
unless you are yourself learned,
or have them explained to you
by one that is. I myself would
willingly explain it to you, but

that I mean to perform my vow to God, to Equity and to the Philosophers, that I shall never reveal in naked words or vulgar speech, the weight, matter or colours, but only give it in true and perfect parables, according to the example of other philosophers; which you will find in my fourth part. But here I must say, and I swear by my God, that all the words therein are certain & true, without redundance or diminution. Therfore if you follow the opinions and practice of the wise, this little book of mine, which I have faithfully written, will give you joy and you will not forget to pray for me.

I have now told you of the Inventors of this Art and of those who pos-

sessed it, and also how I myself possessed and made the stone, from the beginning to the end: also have I told you of the impostures which I suffered and my immense labours and expenses on account of them, from my 18th year until I was 64, when I attained the secret: so must I tell you fully what happened to me through the whole business to the end of it.

Therefore I say to you that I have lived 73 years since I, for the first time prepared and made ready the blessed stone of the Philosophers; and I do not doubt that I should much sooner have acquired and come at it, if I had had in the beginning those books which I afterwards met with. But as I had always dealt in

false receipts and roguish books, besides associating with dreadful impostors and gallows-deserving thieves, it cost me the greater trouble and vexation. At length I began to see, after long study, wherein I failed, and discovered the true grounds on which I should proceed, but then I suffered two years to pass over before I began again to labour and to make the stone; and I did so that I might confirm myself by clear and well founded reasons, and not because I was old or perhaps lazy.

At this time I held familiar intercourse with fifteen good men, who likewise knew the artifice of the stone, and cheefly with one Barbarinus, who in disputing with me endeavoured, because I had indiscreetly said one

day that I was not yet expert, to divert me from the true path: his society, therefore I deserted, but with the others had often arguments about the method of concealing the secret and hiding it from the unworthy. There was some difference of opinion among us as to the method of describing the structure of the [internal] fire, though all tended to the same scope, which was, that it ought to be done in such a manner that no one might fly away with the secret, in what manner the fire was prepared without previous due study of the subject.

Now for a conclusion to this part, lend an attentive ear. Our work is made from <u>one Root</u> and from <u>two Mercurial substances</u>, viide

but pure and clean, drawn from the mines, conjoined by the Fire in Friendship as the matter itself requires ["By the Root," says Eirenæus Philalethes, in his Vade Mecum, "the Count means the same that Ripley does by the basis of the work; namely the mature sulphur, which is in gold, perfectly digested; whereby, by our secret digestion, both the mercurial substances are ripened, exalted and concocted:" the two mercurial substances are the other two principles in the work viz ☽ ☿ ♂ and the Secret fire, according to this explanation of Eirenæus. But we may understand the author thus:— our work is made from one root, gold, and two mercurial substances, ☿ and ♂, conjoined by the Secret fire, that very fire which he had before told us he and

his friends had agried to conceal: by this fire the elements of the Stone are conjoined in friendship as the matter requires] assiduously boiled, until out of the two one is made [viz one liquid substance, azoth, our mercury] in which one a certain body [☉] is made spirit [its body being completely torn in pieces and reduced to its first elements by the mutual action of all the principles upon each other] and that Spirit is made a body [viz the red Stone] by commixtion.

After which you must strengthen the fire until the fixed body tinges those that are not fixed into its colour and nature [The Stone should not only be multiplied by means of the secret fire after it is obtained, but by joining it to the fire of Nature, viz gold, you

must give it penetrability and ingression that it may transmute the imperfect metals] for where the mixture is rightly made it conquers all things and brings them to its nature & virtue; so that at length it will conquer & tinge a million of times and ten millions of times. A person may believe what he has seen. In this manner therefore it is multiplied in virtue and quality as the venerable Pythagoras confesses, as also Isaurus and the Codex; but in no one of the books did I find the multiplication except in the Great Rosary, in the Pandects of Mary, in Veridicus, in the Testament of Pythagoras, in the Turba, in Morienus, in Avicenna, in Bolzain, in Albugazal the brother of Bendegid, in Sefsid of Constantinople.

If it is to be found in others I could not understand them nor did I learn it from them.

I knew a person from Marchia Anconæ who knew the Stone very well, but was ignorant of the multiplication. He followed me sixteen years, with great solicitude to learn it, but he never knew it from me. The books of which I have spoken he had as well as myself. [The German edition says: But I referred him to the books which I have named; he followed my advice, and at last, by study found out the Multiplication as well as myself.]

Having now explained the Theory and pointed out the true Mineral principles, I shall next proceed to teach you the Practice, though in obscure words and under the veil

of a Parable, describing how I myself four times made the Stone, notwithstanding my old age. And I tell you in the name of the Greatest Truth, which is God himself, that any person to whom God may give the grace to comprehend the meaning of this little book of mine, and who will follow my precepts with diligence, that he may and shall be delivered from all troubles and perplexities, and will know how to accomplish the Truth [the true work of the Stone] without defect or impediment. I could not have spoken more clearly than I have done unless I had pointed it out to you with my finger. But it is the will of God, as the Turba says everywhere, that we should reveal this knowledge only to the Sons of Learning. therefore Equity will not suffer me to

point it out more intelligibly and clearly, since I have already done too much. I know also, that, if you search industriously, you shall, by the permission of God, find this knowledge from this book; and then will you allow that I could not have done it more clearly than I have done. I know also that when you shall understand the secret as I do, & shall have made the blessed stone, & shall write thereupon, that you yourself, on account of the easiness and nobleness of the Secret, will not write of it or describe it in any clearer way. What I have done has been done from a heartfelt compassion for the true sons of Art that I might lead them out of deceit and error.

PART IV.

Of the Practice of the Philosophers Stone.

"When I perceived that I had made considerable progress in this arte, I began most earnestly to court and to frequent the company of those who were learned in it also: for it becomes good men to join themselves to their equals and not to others. Therefore having heard, in passing through Apulea, a city in India, that a man resided there, who was so very learned in every branch of science that he had not his equal in this world, and who had offered a premium, namely a book, the leaves and binding of which were of pure Gold, to the person who should

dispute most learnedly of the great Art, being desirous to obtain honour I took courage and went to the disputation. Considering that the daring and the bold were carried to great things, while the timid were thrown down and lived in perpetual dejection, I went manfully to the field of contest & happily obtained the palm of disputation before the audience, and the prize book was delivered to me with so much honour by the Faculty of Philosophers that all men had their eyes upon me.

[The author here intimates that the first grand point in this secret and wonderful art is, to discover or find out the true root or basis, namely gold, without any ambiguity or double meaning. The next point is to know the water of the bath and the kind of

fire by which it is to be decocted, and which he describes as follows:]

Then, that I might recreate my mind, fatigued with study, enquiring for pleasant plains and meadows, I met with a little fountain, most limpid. ["a water clear and bright, permanent, pure and shining, of a celestial colour," says the same author in his Treatise on the Stone, English Edition p. 87 of Collectanea Chemica - "clear as fine silver" says Artephius - the "menstrual water" of Ripley, Ashmole's Theat. Chem. page 126. Without this water "Sol cannot be mended;" but the secret fire is also called water "our Mercurial water" by Trevisan, in the Treatise just quoted, page 89: and in fact both of these dry waters do enter the fountain, where they mutually humect and liquify each

other and also the gold, the whole becoming Azoth, or the fountain] surrounded and fortified with a most beautifull transparent stone [the glass vessel in which the matter is inclosed] in an oaken trunk [a vessel made of oak to insure a moderated well regulated heat] and inclosed within a wall [the wall of the furnace] to prevent cattle, wild beasts or birds from drinking out of the fountain or bathing therein [i.e. to prevent any thing from falling on the glass by accident or carelessness]

Sitting by the Fountain I contemplated its beauty, and I saw that the upper part [the mouth of the glass] was shut. A very aged man and as reverend looking a a priest was coming that way. I sa-

luted him respectfully and asked of him, Wherefore the Fountain was shut up and fortified in that manner, above, below and on every side? condescending to give me a friendly answer, he said "You must know, my friend that this fountain possess a virtue terrible and wonderful beyond any other Fountain in the world. it belongs exclusively to the King of this country [viz ☉, the Royal or Regal metal] whom the fountain knows very well [being his mother] and who also is well acquainted with the fountain [being derived from it]. It always draws the King when passing this way to itself [the ☿ has a strong affinity for gold] but is never drawn by the King [the last seven words are not in the German, & are

probably redundant in the Latin, for the affinity must be mutual.] In that bath he remains 282 days, at the end of which so much youthful strength is given to him that he can afterwards be conquered by nobody, however robust. [On the contrary he can conquer all the inferior metals.] He therefore took care to have his little fountain shut up with a round, transparent stone, as you see, in which a clear fountain shines like silver [the middle substance of Artefphius "clear like fine silver] and of a celestial colour. That it may be rendered still more secure and lest it should be destroyed by horses or cattle, he interposed an old oak, cleft in the middle [two hemisphers of oak in which he put his glass] which forms a defence for

it, and also protects it from the rays of the sun [serving as a medium to transmit the external heat more equably.] Then, as you see, he surrounds it with a thick wall. He shuts it up first with the hard and clear stone & then in the cavities of the oak, chiefly because it is of so terrible a nature, that if once inflamed and irritated [by a sudden or strong external heat] it would make its way through every thing, and also should it escape there would be an end of us." [By too high a degree of heat there is great risque of an explosion, which would not only ruin the works but endanger the life of the Operator, the fumes being not only noxious but deadly if breathed in any quantity.]

I then asked him if he had

ever seen the King in the said fountain? He answered: I have indeed seen him enter the fountain, but from the time at which he is shut up in it by the Keeper [the secret fire — one of his own subjects "cleansed by sublimation"] he is no more visible until the 130th day when he begins to assume a clarified form [shewing the beginning of the white tincture] and so at length he emerges bright and splendant. The attending keeper assiduously warms the bath, that he may excite the heat which is occult in the water of the fountain [the secret fire stirs up the fire of ☽ and of ☉ in the azoth] and he warms it night and day without intermission.

Again I interrogated him saying:

"Of what colour is the King's dress?" To which he replied: "At first he is dressed in Gold brocade [he has the appearance of what he really is, Gold: he has undergone, when first taken, no change, only he is rendered quite pure before he is put into the sophic water, our moon]; then with a black velvet vest [during putrefaction], next a shirt [the white tincture] whiter than snow; but his flesh is of the deepest blood-red colour" [viz the Red Stone].

I then asked: "When the King goes to the fountain does he bring a company of strangers and common people along with him? [Do any of the common metals enter the bath with the King? In the time of Trevisan none of the metals were nemaned such except ☉, ☽, ☿, ♂, ♃, ♄, all the others were

called semi-metals]. He answered me in a friendly manner, but smiling at me: "When the King purposes to come hither, he dismisses all his counsellors and every stranger. No one enters the fountain but himself and its keeper only, who is a very simple man; for verily the simplest can best perform this office, since he does nothing else but warm the fountain." [These words are very significant. The question is — not, Who attends? but, Who enters the fountain along with the King? Which of his subjects enters along with him? i. e. Which of the inferior metals properly so called? The answer is, that one of the most simple attends him. The servant or keeper is one of the common simple metals, viz ☿ "that

simple nature cleansed by sublimation" says Artephius; nor is it reckoned clean and fit to warm the bath centrally, but in the state of sublimate; but then it is a fire, our secret fire, able to warm the bath & to give life to the principles.]

I then enquired; whether the King was a friend to the fountain or the fountain a friend to him? He answered: "They love one another reciprocally, in a wonderful manner. The fountain attracts the King, and not the King the fountain [This must mean, that the King is dissolved in the 𝍸 𝍷𝍸 and not the 𝍸 in him, in making Rebis; but in fact they mutually allay each other], for it is, as it were, the mother of the King."

I next asked of what family the

thing was? He answered: "He came from the fountain, which made him what he is without any other thing whatever."

[Gold may be made from the tincture, which is made from the fountain with the king of metals in it, attended only by his keeper, "without any other thing whatever."]

I enquired farther whether the king had many servants at his court? — "He has six forsooth," said he, "who expect the succession, if by chance or any means the king should die; for in that case they would, like himself, rule the kingdom: hence it is that they serve him willingly because they hope to obtain from him extended dominion and possessions."

[The 6 servants are ☿, ♃, ☽, ♀, ♂ & ☉:

any of which may be transmuted by the King, if the King first die and pass through putrefaction and corruption to a new life, in which he attains a plusquam perfection.]

Then I asked: "Is the King an old man?" He answered: "He is older than the fountain, and more mature than any of his subjects."

"How happens it then," I asked, "that these do not kill the King, who expect so much inheritance from his death – and since he is so old" ["that he may be judged to be tired of life", – adds the German] He answered: "Although he is so much advanced in years nevertheless no one of his subjects is so patient of colds and sweats as himself, nor can they bear so much rain, wind &

labour: also no one of them alone, nor all of them united could kill him, nor could any man."

"How then can they ever possess the kingdom, if he cannot die nor be killed by any one?" He answered: "His six subjects proceed from the fountain, from which they derive every thing they possess, as well as he, wherefore they are chiefly drawn by the fountain. The king is killed by that very fountain as well as they are and is resuscitated by it: afterwards from the substance of his kingdom, which substance is divided into the minutest particles, each of his subjects receives his portion; and however minute the particle which any one of them obtains, he equals the king

in power, strength and opulence, & they are made equal among themselves."

[The German here differs from the Latin: It runs thus: "His six subjects all proceed from the fountain, and from it they, as well as their king, derive all the good qualities they possess: but as the king is more noble & perfect than any of his subjects, the fountain loves him more than any of the six, and from her strong love and friendship for him and a wish for his future welfare, she draws him towards herself & strangles and kills him. Yet through her he resuscitates & lives for ever; and of his kingdom each of his six subjects takes his portion, viz as much as he is able to receive,

and yet all became equally rich."
viz by transmutation in the crucible]

I again enquired how long they might have to wait in this expectation? Laughing at me again he answered: "Know that the King enters the fountain alone, without any of his subjects [when rebis is made], but one of his servants attends him afterwards to keep the bath warm]; for although the fountain loves also them, yet they do not enter, not being yet worthy of that honour. When the King has entered the fountain he puts off his garment of pure beaten gold [The ☉ employed is not a calx, nor any way altered, as some fancy, but is pure maleable ☉] which he delivers to his first Chamberlain, whose name is Saturn; who when he has once

obtained possession of it keeps it 40 days, sometimes 42 days, but never more. [In astrology Saturn is held to rule over blackness, so that the putrefaction of the subject is here alluded to.]

"Then the king throws off the black velvet vest [or jacket] which he delivers to his second chamberlain, called Jupiter, who keeps it 22 days. [Whiteness like that of Tin now begins to appear.]

"Then Jupiter, by the king's command, delivers it to Luna, which 3d person is beautiful and resplendant. She keeps it 20 days.

"Now the King is in his shirt, of a pure white [Tinctura alba], like snow or fine pearls, which he pulls off and delivers to Venus, who takes

care of it during 40 days [The 40 days service of Venus is not in the Latin, in which Luna is made to deliver it to Mars, but it is in the German which makes Venus diliver it to Mars]

"Venus gives it to Mars who also keeps it 40 days, and [adds the Latin] sometimes 2 days more

"Afterwards Mars, by the will of God delivers it to Sol, yellow but not bright, who keeps it 40 days. Then comes the most beautiful blood-red Sol [The Red Tincture] who immediately snatches up the Shirt."

I then said: "What is the meaning of all this?" He answered: "The fountain is then opened, and as he had before given them his shirt, his vest and his outer garment he now gives them his blood-red flesh to eat, and

thus at length they have their desire."
[It appears from this that a red Sinc-
ture was obtained in less than seven
months.]

I next asked whether they always
waited so long a time, and whether,
in the interim, they received any re-
muneration for their services, to
induce them to persevere to the end?
He answered: "Four of these counsellors,
the moment they have obtained the
White shirt, may rejoice if they please,
and also enjoy the greatest riches;
but they can only reign over the half
of the kingdom, wherefore they rather
wish to wait a little longer for the
completion that they may also be
crowned with the Royal diadem of
their Monarch" [The 4 metals that
are transmutible into ☽ are ☿, ♄, 2 of ♀]

I asked whether any Phisician assisted or any thing else whatever at that time? He answered: "None, nor any thing whatever [enters the bath in which the King is] except the keeper only [viz the secret fire] which excites below [in the matter resting at the bottom of the glass] a continual, surrounding & vaporous heat. Excepting this there is nothing else." [In the fountain then, our Luna, there is nothing but the King, accompanied by his servant the Secret Fire.]

On enquiring whether this keeper underwent much labour he replied: "He suffers more at the beginning than towards the end, because the fountain is then heated up." [At the beginning he has the whole subject

to liquify, but when the internal fire has thus been stirred up only a sufficient length of time is wanted to finish the decoction.]

I asked: Whether many people saw it? [Is it an operation open and manifest; or is the work effected by secret operation of Nature?] He answered: "It is done out of the sight of all the world! Not one in the world even knows it." — [The German here reads "Has any man ever seen the fountain? — The whole world have it before their eyes and do not know it."]

I asked once more: "What do they next?" He said: "If these six wish again to purge the King [i.e. to multiply the Stone] they can do it <u>in the fountain</u> in three days,

[From this it appears that for the Multiplication the Count took the first made stone, in place of gold as in the beginning, and with it made rebis, by joining it with the ☿ ☉ ☽] by surrounding the place in a manner suitable to the contents [i.e. inclosing the matter with the secret fire. — The German here reads "by continuing the fire in the proper proportion of the weight."], and by giving him each his black velvet jacket to wear on the first day, on the second his white shirt, and on the third day his flesh becomes again as red as blood

And I said: "To what purpose is all this?" and he answered: "God multiplies him ten, a hundred & a thousand fold, and even ten times

more" [By each multiplication its power is increased ten fold]. And I said "I understand it not." To which he replied: "I am fatigued with what I have already told you."

When I perceived this, being unwilling to be troublesom, and having seen him home to his residence I bid him farewell, giving him many and great thanks. This old man was so venerable and so very wise that the heavens obeyed him and all things trembled before him.

I myself was also drowsy, wherefore I returned to the fountain intending to rest there a little while; but when I sat down upon it I could not refrain from secretly opening all its fastenings. In the mean time looking upon the book, which was the reward of my disputation, I by its splendour and

beauty increasd my sleepiness, and in a slumber it fell out of my sleepy hands into the fountain, which happened very unluckily, as I wished to preserve the memorial of my having the honour to be an Adept.

When I looked into the fountain the book had disappeard [the ☉ was swallowed up by the ♎ when he made Rebis, and became invisible]. Thinking therefore that it had fallen to the bottom I began to draw out the water [when the two were completely united by fusion he poured out the mass that it might cool], with such great care however that nothing more of the book might remain in it than a tenth part with scarcely ten parts. [This union was not made at random but by weight]. and when I endeavoured

to draw out the whole they obstinately adhered together. In the mean time, while I was labouring with the work some people came upon me, so that they hindered me from drawing out any more.

Before I went away, however, I took care to shut all the locks again, lest any one might perceive that I had exhausted or seen the fountain, & lest, perhaps, they might forcibly steal the book from me. Then the heat began to be excited, round about, in the bath, for the purpose of bathing the King. [Here again he states that the secret fire is along with the King in the bath. The whole contents then are – the fountain, ♏♁♂ – the King, ☉ – and the keeper, porter or servant, ☿.] But my crime being discovered I was carried

to prison and confined for 40 days —
[He was obliged, during the putrefaction,
to attend very carefully to his fur-
nace — not that his attendance could
then be dispensed with, but as he had
before described at considerable length
the succession and duration of the
principal colours, he here contents
himself with describing what means
he followed to obtain the first, which
is blackness; for after this no ma-
nual operation is necessary — but
only to continue the decoction.] and
I looked at the fountain and saw
black and darke clouds, which ap-
peared for a long time. To conclude,
I saw in the end all that my heart
could possibly desire; nor had I
much labour.

You may accomplish it with

with little trouble if you follow the right path, and take care not to quit it for erroneous ones, but imitate Nature in every thing.

I say unto you that whoever cannot understand the Stone from reading this book will never comprehend the process however much he may work: for in this Parable of mine the whole work is contained, in practice, days, colours, regimen, ways, disposition and continuations, which I have narrated, moved by piety, charity and compassion alone towards desolate operators in this most precious secret. Therefore in making of my book I beseech the Lord God, whose grace is absolute, that he may open the minds of men of good will, to whom, if ingenious,

there will be little difficulty; only they must abstain from the dreamy phantasies and the subtleties of Sophists and always remain in the way of Nature, which is demonstrated by my theory.

Farewell in Jesus Christ always, and be mindful of the poor, when you attain this inexhaustible treasury. Pray to God and he will teach you more.

Finis.

The beginning
of

The Fourth Book
(or Part IV.)

according to a Manuscript
French Copy.

The beginning of Count Bernard's Fourth Book, according to a French Manuscript copy.

At length I found a large orchard made by the before mentioned Philosophers: there went I in to refresh myself, being wearied with writing and studying. In that place there was an old fort or castle, wherein dwelt two Dragons, the one Red and heavy of body, without wings [☉], and the other white, with wings (☿☾). And they came together and embraced each other in the heat of the sun*, as he is in Aries; and they sported together untill the united dragons [☉ and ☿☾ united by the secret fire] lost themselves and were

[* In the secret fire]

converted into a black raven [the putrefaction of the subject]: and they humicted each other until they became white as snow [the White Tincture] in the heat of the Sun as he is from his entrance into Taurus until he comes into Leo. The Raven which had become white, became red at last as blood in the heat, and in this work of conjunction was altered. And it called itself the richest in the world, whereat I was terrified and intended to leave the Orchard.

And I found a Fountain very strongly walled round, which was watched by a wise old man, of whom I enquired to whom the Fountain belonged that it was so well watched? He answered me:

" The foresaid King, well known in
" this country is generated from the
" Fountain. He always proceeds from
" the fountain. He afterwards dries
" up the fountain, in which he re-
" mains to bathe himself 282 days,
" or nine months and a half. By
" this bathing the King becomes so highly pu-
" rified, and has his youth so much
" renovated that no man can after-
" wards overcome him. Therefore
" has the King himself made the
" fountain, [𝔐♁♂] clear as silver,
" heavenly blue; in which he reposes
" in a white cleare and transparent
" stone [the globular glass vessel]: &
" to prevent any beast [too sudden
" or intense a heat] from coming
" near the same and gnawing it,
" it is inclosed in a hollow oak, cut

"through the middle [two hemispheres
"of oak] which preserves it and checks
"the heat of the sun. and in like
"manner the guard of Venus is set
"there [viz. the acid in the secret fire
"obtained from Sea Salt: "Venus born
"of the froth of the sea" Ovid] in thick
"walls, so that the Fountain is well
"guarded; for the Fountain is of such
"a wonderful power and nature that
"it might otherwise penetrate through
"and escape by the action of the heat;
"and we should be quite undone
"if it should so happen that the foun-
"tain should run out." [Should the
glass be broken by any accident, or
ruptured by the expansive force of
the vapours, excited by too strong an
external heat all our labour would
be lost.]

I asked him: "Have you seen the
King?" answer — "Yes, I saw him
" enter, but I never saw him after
" his entrance [The ☉ disappears in
" our ☽ when joined to it in rebis:]
" He keeps himself shut up and
" does not suffer himself to be seen
" for 135 days [viz after the Secret fire
" is joined to the Rebis; for so long it
" takes before whiteness begins to shew
" itself]; and thereafter he raises him-
" self to appear as white as snow. In
" the mean time the Porter [the Secret
" fire] serves him and warms his bath
" for him continually, to preserve his
" natural heat, hidden in his clear
" water [the dissolved compound called
" azoth] as is before written, which
" bath is kept warm day and night."
Then I asked him: "How is the

King cloathed?" He answered: "He has
" a coat of beaten gold [malleable ☉ is
" employed, not a calx of any kind], &
" a Jacket black as velvet [during the
" putrefaction of the subject]: his shirt
" is white as snow [the white tincture]
" and his body [the perfect stone] red
" as blood"

Then I asked: "How many people
associate with the King in the foun-
tain? are they Strangers or other
common people? He answered me
laughing: "When the King thinks
" fit to go in he leaves all his people,
" except the Porter, behind him"

[At this place the French copy
becomes the same as the Latin
and German, and so continues
to the part where this question
is asked "Has the King many

servants at his court?" after
which it goes on as follows:]
answer: "He has six" [viz ☿, ♃, ☽, ☉,
♂ and ♀] "Nota, five of these are from
" the fountain, which is itself the
" sixth [viz our coagulated mercury
" rendered fluid by our mercurial wa-
" ter or white secret fire]. From it
" they every one have what they profess
" as well as the King [all the metals
" being chiefly composed of mercury].
" Therefore does the fountain attract
" them all. It humects the King to
" death, after which it shews itself
" through the same Kingdom [it
" shews its power throughout the
" metallic Kingdom] and every one
" takes his own.

"Saturn takes the gold coat & keeps
" it forty days. Thereafter, through the

" desire and nature of the King, Jupiter
" keeps the black jacket also 40 days.
" Then Jupiter delivers it over to Luna
" who is the third person, who keeps
" it 80 days or more. Then comes the
" regimen of Mars the fourth person,
" and under him the whiteness becomes
" very brilliant: he guards it 80 days
" or more according to the abilities of
" the Artist or Philosopher, and thus
" the King is shift to his shirt, which
" is white as snow, dry without red-
" ness. Thereafter the King takes off his
" shirt and gives it to Venus to keep,
" who is the fifth person and watches
" it 40 days: then gives she it to Sol,
" so that the King becomes naked,
" sees his body as it were leprous, and
" all over red as blood."

I asked "Who takes care of it

at last? answer: "then the fountain is opened. — After having given to them the coat, jacket and shirt, there is then given to the youth [viz to the new made Tincture] his own body, red as blood [viz ☉] to eat."

"This is called Sol Philosophorum and our Medicine, our true Aurum potabile and Quinta Essentia, and the great Elixer and Aqua vitæ — and that is the extremest desire."

Question: "Do they all wait until this time?" answer: "When they have the White Shirt four may be benefitted thereby: it is then however scarcely half the kingdom. Therefore they prefer waiting a little longer for the Crown of their King."

"Do no Physicians attend, or other people? — "Only the Porter, who

watches and keeps the heat up continually, without any other thing whatever."

Question. "Has this Porter much labour?" answer: "More in the end than in the beginning: then the fountain is hotter."

2. "Have many people seen him?" the fountain answered "All the world has seen him with their eyes without knowing it."

2. "What do they do then? A. "If the six wish to become kings they purge themselves and do what they ought to do."

God be praised for his wonderful gifts and Goodness.

Finis.

A

TREATISE

OF

BERNARD

EARL OF

TREVISAN,

OF THE

Philoſophers Stone.

LONDON,

Printed for *William Cooper*, at the *Pelican* in *Little Britain*, 1683.

For a Latin Copy of this Tract see
"Tractatus aliquot Chemici singularis
summorum philosophorum contmenter".
12mo 1647.

The Printed Copy here given, forms the 5th.
of the Collectanea Chymica or Collection
of 10 Several Treatises in Chymistry, publ.
by Cooper in 1684.

The subject is Sol and Luna, i.e ☉,
without any ambiguity, and our Moon,
not common silver.

A Singular Treatiſe of Bernhard Count Treviſan *concerning the Philoſophers* Stone.

COnſidering the long Deſires and Hopes of the Students in the Chymick Art, I will in the preſent Treatiſe briefly and openly declare this Art. Firſt therefore the Subject of the Art is to be known, in the ſecond place, the Foundation, in the third, the Progreſs, fourthly and laſtly, the Extraction of the Elements: Which being known, every one may moſt eaſily attain the end of the Art.

The Subject of this admired Science is *Sol* and *Luna*, or rather Male and Female, the Male is hot and dry, the Female cold and moyſt, and know for a certain that our Stone is not compounded of any other thing, although many Philoſophers name ſeveral other things, of which they ſpeak Sophiſtically.

is only found
h its water or
moon, viz ☽☿☉,
ily by degrees,
viz the Secret
the operation
Omnipotent
matter; for
united no
tion is required,
decoction.

Nevertheleſs by *Scotus*, *Hortulanus*, St. *Thomas*, and *Chriſtopher Pariſienſis*, and very many others, many other things for an other Cauſe are ſophiſtically reckoned up, that Ignorant Men may be deceived, becauſe it is not fit for Fools to know our Secrets: And this is it, which I thought fit at this time to propound concerning the Subject of our Art.

The Foundation of this Art, is the Knowledge of the four Qualities, and that in the beginning of the work, Coldneſs and Moyſture have the Dominion: For as *Scotus* ſaith, As the Sun dryeth up the abundance of *W*ater in Fenny and Boggy Places, after the ſame manner our Sulphur when it is joyned with its *W*ater or Mercury, doth by little and little conſume and drink up the ſame by the help of the Fire, and that by the aſſiſtance of the only living God.

The Progreſs is nothing elſe than a certain contrary Action, for the Deſcription of contrary things is one and the ſame, and if thou ſhalt have twice made this equality, thou ſhalt finiſh the whole Progreſs.

But

Our Sulphur, which is only found in Gold, when joined with its water or mercury, i.e. with our moon, viz ☽☿☉, overcomes its cold humidity by degrees, by the help of the fire - viz the Secret fire, and that only by the operation of those laws which the Omnipotent hath impressed on the matter; for after the materials are united no farther manual operation is required, but only a judicious decoction.

The difficulty consisteth in drawing forth the elements, or rather in understanding what the Philosophers mean when they speak of such a process, with which however the Artist has nothing to do, if he will only recollect what the Author has already stated; namely, that our sulphur joined to its water only requires the help of the (secret) fire, and that Nature effects the rest. They have given the name Extraction of elements to that decomposition which is effected in the glass by the action & reaction of the matters employed, which causes a variety of colours before the White Stone & then the red stone is obtained. The basis of the compound on which they work is sulphur, i.e. Sophic Sulphur which is Gold, and a certain coagulate

But now all skill conſiſteth in drawing forth the Elements, wherefore read over that which followeth ſo often, until thou canſt conceive and underſtand it; and know that no one ever ſpoke ſo plainly as I in this Place, as thou wilt find by what followeth: Therefore give thanks to the great God, and be grateful to thy Friend who communicated to thee this Tractate: Live alſo according to God and reaſon, becauſe Divine *W*iſdom will not enter into a wicked Soul, nor into a Body ſubjected to Sins.

13. The Extraction of the Elements is a certain Compoſition of Blackneſs, Whiteneſs, Yellowneſs, and Redneſs: And know that Natures ought to be drawn from their Root. But the Root is a certain Congregation of Elements, conſiſting in Sulphur and Mercury, which they call a confuſed Maſs. But the Natures, which are drawn forth from the Root are Sulphur and Mercury, which when they are joyned together are ſeparated, and purified, that they may be the better mingled afterwards, and united with the Body, out of which they are drawn. And after the Colours have paſſed, and that which is above, is made like that which is below, and that which is below like that above, then Miracles will from thence appear. *W*hich being done, thou haſt a Triangle

gle in a Quadrangle, and a fifth thing which is contained in four.

Now remaineth the Multiplication, in which this briefly is to be noted; That the *Elixir* ought to be nouriſhed out of the ſame things, from which at firſt it had its Compoſition. No Philoſopher before now hath ſo openly declared this, as I have here done; and that for two Cauſes, firſt becauſe from the beginning to the end of the work a long time is required, although ſome Philoſophers do ſay, the Stone may be made in one day, and others in one month: But know that they ſpeak Enigmatically, and that their words ought not thus to be underſtood.

Nevertheleſs I ſay with *Scotus* that the Stone or perfect work may be made in one year. Secondly, becauſe Man's Life is ſhort, and he groweth Old, before he comprehendeth and underſtandeth what is needful to be done in the Compoſition of the Stone. And therefore I have here ſo openly explained all things, leaſt this, ſo noble a Science, ſhould be loſt and periſh.

The Theory of the ſame Author.

Uſe venerable Nature, for the Philoſophers from their own Authority have impoſed various Names on this Nature, by rea-

ſon

mercury which they call chaos or a confused mass. As metals consist of sulphur & mercury so must the Lapis. The bodies are therefore separated, that is decomposed, and thus purified, that the composition produced, by their subsequent union, may be qualified to be united with the body by fermentation; i.e. the Tincture to be united with gold or silver according to its quality, white or red.

But, before so joining it to the body whence it was drawn, it is advisable that its power should be increased by Multiplication, which is done by joining the stone, as a more perfect sulphur than gold, with the same water or mercury as at the first was used with gold, adding thereto the Secret fire.

By the term "venerable nature" Saturn is meant, i.e ♄, to which the Alchemists have given many names, according to the various appearances it puts on during the process. They even call it gold, our gold, when, with the other ingredients it is converted into the Red Medicine. To this nothing must be added that is not of the same (metallic) nature.

The stone is, as he had before said, composed of water, viz ☿ impregnated with ☽: without this All it could not be obtained, but ☉ must be joined to it in Rebis; for without ☉ and his shadow, (i.e Luna, our moon, the All ☿ ☽,) the Tincture cannot be generated.

"Body doth not act upon body, nor spirit upon spirit." Gold joined to silver (vulgar) would never exert any action, nor would the ☿ joined to

son of divers Colours appearing in its Alteration. For when it appeareth under the form of Water, they have called it *Argent vive*, Permanent Water, Lead, Spirit, Spittle of *Lune*, Tinn, *&c.* And when it's made dry and becometh white, they have named it Silver, Magnesia, and white Sulphur. And when it groweth red, they call the same Gold and Ferment. But they do not vary in the thing it self, when that is always one thing only, and the same matter, and always of the same Nature, in which nothing entreth which is not drawn from it, and this which is next to it, and of its Nature. And this is most true, to wit, the Stone is one, and one Medicine, and it is a Water clear, and bright, permanent, pure and shining, of a Celestical Colour. And if Water did not enter into our Medicine, it could not purifie nor mend it self, and so thou couldst not obtain thy desire: But that which doth mend it is *Sol*, for the Water cannot be made better without it: For without *Sol* and his shadow a tinging Poyson cannot be generated. Whoever therefore shall think that a Tincture can be made without these two Bodyes, to wit *Sol* and *Lune*, he proceedeth to the Practice like one that is blind. For Body doth not Act upon Body, nor Spirit upon Spirit: Neither doth Form

receive an Impreſſion from Form, nor Matter from Matter, when as like doth not Exerciſe either Action or Paſſion upon its like: For one is not more worthy than an other, wherefore there can be no Action betwixt them, when as like doth not bear Rule over like. But a Body doth receive Impreſſion from a Spirit, as Matter doth from its Form, and a Spirit from its Body, becauſe they are made and created by God, that they may Act and ſuffer each from other. For Matter would flow infinitely, if a Form did not retard and ſtop its Flux. Wherefore when the Body is a Form informing, it doth inform and retain the Spirit, that it afterwards cannot flow any more.

The Body therefore doth tinge the Spirit, and the Spirit doth penetrate the Body, whereas one Body cannot penetrate an other Body, but a ſubtil Spiritual congealed Subſtance doth penetrate and give Colour to the Body. And this is that Gummy and Oleaginous Stone, proportioned in its Natures, containing a Spiritual Nature occultly in it ſelf together with the Elements purifyed. Therefore the Philoſophers-Stone is to be wholy reduced into this Gumminеſs by the laſt Reiteration or Inceration of a certain gentle Flux, reſolving all the Elements, that they flow like Wax. But when it is the

Stone

any similar semi-metal, as they use to be called. The matters joined together must be such as have a chemical-action upon each other; or, according to the language of the Schoolmen, there must be action and passion, that they may act and suffer each from other.

The Author, in his Metallurgia, speaks largely of the necessity of gold in the work to give form, viz specification, to the Stone. Gold is the body that tinges the Spirit viz the ☿ ☉ ☽ which is called a Spirit because, according to the schoolmen, if it were a body, gold, which is counted a body, could have no action upon it). This spiritual congealed substance (N.B. not fluid running mercury) penetrates the ☉ and gives it its own white colour when joined to it by fusion

in the crucible, which produces rebis, that is two joined in one; which rebis is afterwards converted into that Gummy Oleaginous Stone which is sought for, "by the incineration of a certain gentle flux", viz the Secret Fire. This secret fire, to which the Philosophers have given many names, is by Philalethes called the Mover, and by Flamel the first Agent, because by its action on the rebis the solid body is brought into a state of fluidity. When brought into this state the whole compound is now called one thing, one matter, our Sophic ☿ and our Gold. It is called mercury and gold because believed to be wholly composed of mercury and gold, viz the ☿ of ☉,☾ and the secret fire, and the form-giving ♁ of gold.

In this fluid state the ingredients or principles come into contact with each other *per minima*, destroying the old forms and introducing a new one. The Gold is now held to be reduced into its first elements, when it ceases to be any longer common vulgar gold, but still being *Aurific* it is now called *our Gold*. This is what has led so many into errors & led them to maintain that common ☉ does not enter into ~~into~~ the work, that the Philosophers have entirely excluded it, & that by "our ☉" they mean something else than gold: whereas all that they mean is only this — that, though gold, which is the true seed, be employed, if it be not joined to proper agents it will still remain common ☉, separable as such from the other materials,

and therefore dead or inactive; but when joined to the proper materials it is active or alive & is rendered completely mercurial i.e. fluid — the whole becoming one liquid, our Azoth, which is afterwards congealed by the action of our gold, when it becomes able to tinge.

Hence the necessity of a spiritual metallic substance, our Diana, to penetrate and enter the body, gold; for the ☉ is thus held to be calcined philosophically: and hence the necessity of reducing this Rebis into a subtil mitallic spirit viz the Azoth, by means of the gentle flux before alluded to. This gentle flux is our mercurial water, living water and burning fire which tears the gold in pieces — not by a manual rubbing & grinding, but by the circulation of the azoth in

Stone, it appeareth like Copper, whereas notwithstanding it is a certain Spiritual Substance, penetrating and colouring or tinging all Metallick Bodys.

From hence thou mayst easily guess, that this doth not proceed from the crassitude and grosnes of the Earth; but from a Spiritual Metallick Substance, which doth penetrate and enter. Wherefore it behoveth thee to resolve the Body into a subtil Metallick Spirit, and afterwards to congeal and fix, retain and incerate it, that it may flow before it tinge. For Gold doth Colour nothing besides it self, unless first its own Spirit be extracted out of its own Belly; and it be made Spiritual.

And know that our Mercurial Water is a living Water, and a burning Fire, mortifying and tearing in pieces Gold more than common Fire. And therefore by how much more it is better mixed, rubbed and ground with it, by so much more it destroyeth it, and the living fiery Water is more attenuated. But now when three are made one in the Form of a congealed Substance, then it hath in it a true Tincture, which can endure the Violence of the Fire. Therefore when the Body is so tinged, it can tinge another, and it hath in it self all Tincture and Virtue. And from hence all they who tinge with

Sol

Sol and his Shadow, (~~viz~~ and) with the Poyſon, that is *Argent vive*, do perfectly compleat our Stone, which we call the great and perfect Gumm. And know for certain that it is not neceſſary, that our Stone or Gumm loſe its firſt Mercurial Nature in the Sublimation of its crude and firſt Spirit: for the Oyl and Gumm pertaining to this Stone are nothing elſe, then the Elements themſelves Mercurialized, and made equal together, ſhut up and coagulated, reſoluble and living, retained or bound in the viſcoſity of the Oyly Earth, and inſeparably mixed. And we ought to know that that Gum or Oyl is firſt drawn out of the Bodys, which being added, it is reduced into a Spirit, until the ſuperfluous humidity of the Water be turned into Air, drawing one Element out of another by digeſtion until the Form of Water be converted into the Nature of Oyl, and ſo our Stone in the end getteth the Name of Gumm and Sulphur.

But whoſoever hath brought the Stone thus far, that it appear like a mixing Gumm, and ſuffereth it ſelf to be mixed with all imperfect Bodies, he verily hath found a great Secret of Nature, becauſe that is a perfect Stone, Gum and Sulphur.

This

the Glass, till the three ingredients our Sun, Moon and Secret fire "are made one in the form of a congealed substance – the true Tincture, which can endure the violence of the fire". For now the body itself is tinged and can tinge, & hence those who seek the Tincture in Sol and his shadow (the ☽) which is called poyson or venom & also argent vive are in the true way to gain their object. All that is necessary is, to mercurialize the elements by the operation of the Secret fire, shut up together in the glass, and afterwards to congeal the whole by a continued decoction, till it be "converted into the Nature of oil" that is soft to the feel, penetrating metals as oil does earthy or vegetable absorbent bodies.

He that attains this hath found the greatest Secret in Nature.

Admitting the definitions which the philosophers give of their materials their conclusion must also be admitted, that the Stone is compounded of a body and a Spirit (☉ and ♏♁♂), or of a volatile (♁) and fixed substance (☉). These are the male and female in this work of generation & although, before they enter into the work they appear & are called two substances — yet, in Rebis, they are but one mercurial matter; of which the Solar part is fixed, digested, masculine, hot, dry & the secret giver of form, but the Lunar volatile, crude, feminine, cold & moist. These two are necessary, for a single substance cannot operate a change upon itself, nor can two even, if not endowed with qualities which dispose them to act mutually upon each other. Therefore the philosophers maintain that they must have an

This Stone then is compounded of a Body and Spirit, or of a volatile and fixed Substance, and that is therefore done, because nothing in the World can be generated and brought to light without these two Substances, to wit, a Male and Female : From whence it appeareth, that although these two Substances are not of one and the same species, yet one Stone doth thence arise, and although they appear and are said to be two Substances, yet in truth it is but one, to wit, *Argent-vive.* But of this *Argent vive* a certain part is fixed and digested, Masculine, hot, dry, and secretly informing : But the other which is the Female, is Volatile, crude, cold and moyst ; and from these two Substances the whole may easily be known, and the whole Stone intirely understood. Wherefore if our Stone did only consist of one Substance, in it there could be no Action and passion of one thing towards the other ; for one would neither touch nor come nigh or enter into the other : As a Stone and piece of Wood have no Operation on each other, since they do consist of a different matter, and hence they can by no means, no not in the least be mixed together, and there is the same reason for all things that differ in matter. Wherefore it is evident and certain that it should be necessary for the Agent and Patient

⊙ ∝ ♏ ♁.
♁ ∝ ⊙

Solar

Saturnine

the same ge-
some qualities,
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ent to be of one and the same Genus; but of a different species, even as a man differeth from a Woman. For although they agree in one and the same Genus, yet nevertheless they have diverse Operations and Qualities, even as the Matter and Form. For the Matter suffereth, and the Form acteth assimulating the Matter to it self, and according to this manner the Matter naturally thirsteth after a Form, as a Woman desireth an Husband, and a Vile thing a precious one, and an impure a pure one, so also *Argent vive* coveteth a Sulphur, as that which should make perfect which is imperfect: So also a Body freely desireth a Spirit, whereby it may at length arrive at its perfection. Therefore Learn thou the Natural Roots, and those that are better, with which thou oughtest to reduce thy Matter, whereby thou mayst perfect thy work. For this blessed Stone hath in it all things necessary to its perfection.

The Practick of the same Author.

If we well consider the Words of *Morienus* that great Philosopher in *Alchimy*, who saith, Mix together Water, Earth, Air, and Fire in a due weight, without doubt thou wilt obtain all the Secrets of this

an agent and Patient of the same genus though differing in some qualities, that they may not remain inert, but by their disposing affinities act upon each other. In this operation they consider the matter (☿☽♁) as passive & acted upon by the form (☉), which assimilates the matter to itself — only that the matter or Argent vive coveteth a sulphur (☉) that its own imperfection may be removed. So also the body (☉ joined to the ☿☽♁ in rebis) desireth a spirit, a subtil metallic spirit (the azoth produced by the Secret fire) for it must become fluid before its congelation into a tinging perfect medicine.

According to all the Philosophers the work consisteth in rightly mixing together, in due weight and proportion, the elements that enter into its composition. This they describe under many

figures, which appear however plain enough to those who know the work; as here when the earth (rebis) is directed to be put into the water viz "our mercurial living water or burning fire" before spoken of; and when the earth is directed to be putrefied in the water it is meant that the rebis shall be converted into azoth by means of the water poured upon it, that is circulated with it, by decoction, till perfect putrefaction be accomplished; which could never take place if water were not first extracted from the earth, i.e. the whole rendered liquid. The azoth is volatile. The fumes which ascend they call air, which when condensed returns in drops & mixes with the water below, that is with the azoth; for our moist fire gives perfect solution & such a perfect circulation that air, earth, fire & water — all the

this Divine Science. And first, when he saith, put into the Water, or putrifie the Earth in Water, this signifieth nothing else, then the Extraction of Water out of Earth, and the pouring of Water upon the Earth, so long until the Earth putrifie and be cleansed, otherwise it would not bring forth its Fruit. Secondly when he saith, mix Water and Air, it's no more then if he should have said, mix Water now prepared with Air dissolved, or joyn and mix together dissolved Air with Water. Judge ye your selves: For you know that Air is warm and moyst, and ye have the saying of *Morienus* concerning the dissolution of Air, Earth, Fire and Water. Some when they speak of Dissolution, say that the Solution of the Fire is better, because whatsoever is dissolved in the Fire, that floweth in the Air. And Note that the Fire of the Philosophers is nothing else then the Air dissolved and congealed. This you may better comprehend from similitude, and suppose that first you have Air dissolved and congealed, to which add Fire. The Earth ought to be first prepared, and the Fire dissolved, before they are mixed.

For the Earth together with the Fire ought to be put into a fit Vessel, and after is to be introduced the inextinguishable Fire

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Fire of Nature, which when it descendeth upon the Earth, devoureth the whole together with its Gumm, and converteth it into its own Nature. Wherefore if ye consider well the Sayings and Precepts of the Philosophers, and understand their Mystical Sence ye shall come to all the Secrets of the Divine Chymick Art.

FINIS.

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elements of the stone are completely & inseparably blended & united.

The philosophers however have more fires than one, but what has been said holds true of them all: they have more airs than one also. Note this, he says, & observe that what in the end is properly air is when first taken a substance that may be dissolved & congealed. You are to fuse the ☿ with ☽ & make our chaos, to which you must add that fire which the adepts call the fire of Nature, i.e. ☉; for the earth must be prepared and the ☉ dissolved, that is fused with it, before you can be said to have joined the body & spirit, the male & female, Gabritius & Beija. The earth together with the fire, i.e the two joined in rebis and then reduced to powder, must then be put into a fit vessel, after which the "inextinguishable fire," the dry fire, the

white fire, which is also a mercurial living water, must be introduced into the glass & so you have the whole arcanum if you afterwards administer a duly regulated external heat.

First you will obtain solution, then putrefaction, attended with perfect blackness, which will be followed by various colours called the Peacock's tail. At length dryness overcomes humidity entirely & you have the white stone, which, by a continued digestion only, will again pass through the colours and at last assume the sanguine red hue which denotes perfection. Then join it to its mother (Alkahest) & with the secret fire, decoct it as before, & you will increase its power ten fold.

Finis.

THE

ANSWER

OF

Bernardus Trevisanus,

TO THE

EPISTLE

OF

Thomas of *Bononia,*

Physician to

K. *CHARLES* the 8th.

The Anſwer of Bernardus Treviſanus, *to the Epiſtle of* Thomas *of* Bononia, *Phyſician to King* Charles *the Eighth.*

Reverend Doctor, and Honoured Sir,

WIth the tender of all poſſible Reſpects and Services be pleaſed to underſtand, that I have received your very large and copious Letter by Mr. *Awdry*, together with the Stone of your moſt ſecret Work; which truly is a remarkable argument of your Friendſhip, by which the confidence you put in me appears manifeſt and very great, and with how great and piercing a Wit alſo you are illuſtrated. Now then I ſhall very willingly Anſwer unto your Epiſtle: Some things I ſhall approve, which you have written learnedly and

and ingeniouſly, other things I ſhall briefly touch, and refute ſtrictly and Philoſophically, but not arrogantly, and throughly diſcuſs them with ſubmiſſion and reſpect unto your Honour, and requeſt: For in this ſacred and ſecret Art, as in others, the truth of the Theory ought to be confirmed by Practical experience. Now therefore, Reverend Doctor, let us viſit one another with ſuch Returns and Treatiſes, ſince we may not be bodily united. But it is your wiſdom (as you very well know) to know and inſpect things by their Cauſes, for Experience is deceitful when not guided by a previous underſtanding. There is neceſſary to the Students in Philoſophy, a ſtrong and diſcreet meditation, that the Work they undertake may be conveniently brought on to its utmoſt perfection: For contingent errors happen unto them who will fall to work, omitting or neglecting the judgment of a mental practice, which

As mercury readily amalgamates with gold, silver, copper &c. so our mercury, our coagulated mercury, readily unites with gold or with silver, when we make Rebis and assumes their nature; that is, a disposition to become Gold or Silver, when properly decocted.

the Theory frameth in the mind before the operations proceed to the compoſure of any Work: For Work muſt attend Nature, and not Nature follow Work. He then that would effect any thing, muſt prepare his mind with the knowledge of the Natures and eventual Accidents of things, and afterwards he may ſafely put his hands to the Work. And indeed I clearly perceive your mind to be highly inſtructed in theſe things, by your Experiment ſet down fully in your Epiſtle: For as Water which is cold and moiſt, if it be well mixt with Vegetables, aſſumes another quality, and in decoction takes to it and puts on it the quality of the thing wherewith it is throughly mixt; ſo alſo *Quick-ſilver* aſſumes different natures and qualities in things familiar unto it, and throughly mixt with it: as if it be joyned to the *Sun*, the qualities of the *Sun*; if to the *Moon*, thoſe of the *Moon*; if to *Venus*, of *Venus*: and ſo in other kinds of Metals.

Their

Their kinds therefore ought to be decocters therein, and *Mercury* is their Water, in which by a mutual alteration it aſſumes in a convertible manner their mutations. And this Water contracts unto it ſelf from them a Nature in a reſemblance to Vegetables, decocted in ſimple Water: though theſe kinds are not altered in their colour outwardly, under the form of fluidity, in reſpect of the thickneſs of the Matter and Earth immerſed in, and united proportionably to the Water of *Mercury*; but we find it otherwiſe in other diaphanous humidities: For this altered, Nature is altered, and its colour outwardly is hid under the appearance of *Mercury*, and is not manifeſt to the ſight. And this you at large diſcuſs and ſhew, how ſimple River Water is the firſt Matter and nouriſhment of Vegetables, and conſequently of all living and ſenſitive Creatures: therefore if any of them all be decocted in it, it aſſumes and puts on it ſelf the vir-

tue

In the decoction we cannot, strictly speaking, say that one principle is active and another passive, though, as to the order in the work, that mode of speaking is often employed; for their action is mutual. The mercury [☿ ♏ ♂ and common ☿, prepared, however, in a suitable manner for the work] assumes the nature of the body [☉ or ☽] decocted therein, but the bodies, to give this mutation must be changed into mercury. In the first union of the body (☉) with our water (the ♏ ♂) the colour of the former is lost in the latter, & the mixture (viz Rebis) assumes the colour of the mercury.

As mercury, which is the first matter of all metals, is the only substance which by decoction with perfect bodies (☉ and ☽) can receive their virtue, adhere to them and be thoroughly mingled with them, even as water receives the virtue of the herbs or meats boiled therein, therefore our mercury is called water, by way of analogy. Many searchers, from not attending to this, have fancied that the philosophers, when they speak of dissolving ☉ in water, menstrual water, &c. mean thereby aqua regia, or that running vulgar mercury must be meant; being ignorant that neither of these can give that radical solution of the body which is requisite in this work. It is true our mercury, like common running mercury, is most cold in its nature, but it may

in a short time be made most hot, by introducing into it the fiery mercury of Mars; and in like manner, by a artifice (the Art of making ers Stone) it may be tem- he qualities of other metals. ost adapted for this pur- which is nothing but mer- ied by solar sulphur: & ld be decocted and dissolved, anner, in our mercury, the ceive the natural proper- the inherent qualities of ellently adapted to bring ct.

pretendes to knowledg- Alchemists for assisting not from mercury but in the degree of digestion or ripeness they have individually attained, but

Bern. Trevisan, &c. 193

true and propriety of their Nature: wherefore being in it self cold in the highest degree, yet by means of things decocted in it, it works in us the effect of a thing hot in the first degree, that I may use your words. Moreover, there is nothing that nourisheth more than the Broth or decoction of good Flesh; and if the Water in which Flesh and Herbs are boyled, or the things boyled in Water, be eaten moist, or the simple Water after boyling be taken or drank, it hurts not at all, yea it will profit and help much, although before in its simplicity and nature it would have been hurtful. Now this comes to pass because that Water is not such, as it was before. In like manner *Quick-silver* is the Matter of all Metals, and is as it were Water, (in the Analogy betwixt it, and Vegetables or Animals) and receives into it the virtue of those things which in decoction adhere to it, and are throughly mingled with it; which being most cold,

As mercury, which is the first matter of all metals, is the only substance which by decoction with perfect bodies (☉ and ☽) can receive their virtue, ad
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may yet in a short time be made most hot: and in the same manner with temperate things may be made temperate, by a most subtle artificial invention. And no Metal adheres better to it than Gold, as you say, and therefore as some think Gold is nothing but *Quick-silver*, coagulated by the power of *Sulphur*, &c. And thence you would conclude, as I think, and well, that if Gold be decocted and dissolved rightly in the natural way of Art, *Quick-silver* it self will obtain the natural properties of that Gold. But the way of this decoction and solution of Metals, is known to very few, and it manifestly appears: for the cause of this Solution is the moistness of *Mercury*, restrained by the compactness of an Homogeneal Earth; and contrarywise, the coldness of the Earth, restrained by a Water Homogeneal to it self, the Homogeneousness of qualities remaining: So that there is in it a single dryness, and double coldness, a simple

in a short time be made most hot, by introducing into it the fiery mercury of Mars; and in like manner, by a most subtle artifice (the art of making the Philosophers Stone) it may be tempered with the qualities of other metals. The metal best adapted for this purpose is Gold, which is nothing but mercury coagulated by solar sulphur: & therefore if gold be decocted and dissolved, in a right manner, in our mercury, the latter will receive the natural properties of gold; the inherent qualities of both being excellently adapted to bring about this effect.

Ignorant pretenders to knowledge laugh at the Alchemists for asserting that ☉ differs not from mercury but in the degree of digestion or ripeness they have individually attained, but

the assertion is very well founded, for if antimony, lead, tin, copper, silver and mercury can all be converted into gold, which we affirm, they must, whatever differences they may present in their exterior, be at bottom the same substance, as to the principal part of their composition.

The dissolver, therefore (our water) differs not in matter from the dissolved gold. Nature makes them both from the same principles, and it matters not whether we ascribe their differences to various degrees of digestion or to a small portion of other matter being present in one of them. The principal secret therefore in this art is dissolution or rather decomposition, in such a manner that none of the elements may be lost, nor any

simple moistness, but under a disproportion of immaturity to the anatical propertion of the ripe digested Sun. The dissolver therefore differs from the dissolvend in proportion and digestion, and not in matter: because Nature might make this of that, without any additional mixture, as Nature doth wonderfully and simply produce Gold of *Quick-silver*, as you have learnedly discoursed in your Epistle. For in Vegetables, the moisture of simple Water is taken for an intrinsick dissolution, that things congealed by Art, might diffuse into it their effects; and the dissolution of things come about with the coagulation of Water, and the coagulation of Water with the dissolution of things, and contrarywise: and so it is likewise in the Mineral Water, and things of its kind. He therefore that knows the Art and Secret of Dissolution, hath attained the secret point of Art, which is to mingle throughly the kinds, and out of Natures to

extract Natures, which are effectually hid in them. How hath he then found the truth, who deſtroys the moiſt nature of *Quick-ſilver?* as thoſe Fools who deform its kind from its Metallick diſpoſition or diſſolution, and by diſſolving its radical moiſture, corrupt it, and diſproportion *Quick-ſilver* from its firſt Mineral quality, which needs nothing but purity and ſimple decoction. For example, they who defile it with Salts, Vitriols, and aluminous things, deſtroy it, and change it into ſome other thing, than is the nature of *Quick-ſilver*: For that Seed which Nature by its ſagacity and clemency compoſed, they endeavour to perfect by violating and deſtroying it, which undoubtedly is deſtructive to it, as far as concerns the effect of our Work. For the Seed in humane and ſenſitive things, is formed by Nature, and not by Art, but it is joyned by Art, and well mixed; but nothing is to be taken from it, nor added to it, if the ſame *ſpecies* muſt

new composition be produced of a nature foreign to what is wanted. The intension is to obtain the principles in such a state that, in their recomposition, they may yeild the most perfect substance which Nature can yeild from the same principles.

All sophistical stupid processes which alter the nature of the principles, or induce an action and composition foreign to their first mineral qualities, ought to be shunned; for the work cannot be accomplished by force and violence, but by following the laws of Nature only.

They are all in error which fancy that the nature of our mercury, our luna, our water, or by whatever other name it may be called, is to be altered, in any way whatever, before that species be joined to it which we with to produce, namely gold, which in this work answers to the male sperm.

The same may be said of those who alter the metallic nature of the perfect body, by solution in acids; for the first step in our solution is to join the perfect with the imperfect body, the male with the female, marrying the red man to his white wife, the nature of neither being any way altered before this conjunction.

Nothing but a natural solution, of which this is the first step, will answer our purpose, and for this it

muſt be renovated by the procreation of its own kind: ſo the ſame Matter muſt abide and continue, that the ſame Form may follow, which it doth not otherwiſe. Wherefore, excellent Doctor, falſe and vain is all their doctrine, which altereth *Mercury*, which is the Seed, before the Metallick *ſpecies* be joyned with it: For if it be dryed up, it diſſolves not. What then can it do in the ſolution of things of its own *ſpecies*? For if it be heated beyond its natural digeſtion, it will not cauſe nor generate in the Metalline *ſpecies* a Feveriſh heat as it were, and will impertinently turn cold into hot, and paſſive into active; and the errour from thence will be incorrigible, and labour loſt. For example, Fools draw corroſive Waters out of inferiour Minerals, into which they caſt the *ſpecies* of Metals, and corrode them: For they think that they are therefore diſſolved with a natural Solution, which Solution truly requires a

permanency of the dissolver and dissolved together, that a new *species* might result from both the Masculine and Feminine Seed: I tell you assuredly, that no Water dissolves any Metallick *species* by a natural Solution, save that which abides with them in matter and form, and which the Metals themselves being dissolved, can recongeal: which thing happens not in *Aquafortis*, but rather is a defilement of the Compound, that is, of the Body to be dissolved, Neither is that Water proper for Solutions of Bodies, which abides not with them in their Coagulations; and finally *Mercury* is of this sort, and not *Aquafortis*, nor that which Fools imagine to be, a lympid and diaphanous *Mercurial* Water: For if they divide or obstruct the homogeneity of *Mercury*, how can the first proportion of the Feminine Seed consist and be preserved? Because *Mercury* cannot receive Congelation with the dissolved Body, neither will the true kind be reno-

is required that the solvent and the dissolved body, remain permanently together, otherwise what we look for cannot result from their union. Therefore it is impossible that any water can yeild such a solution of gold as we require but ours; for no other can abide with the ☉ in matter and form: but between our water (the ☿☽♁♂) and gold there is such an affinity that the water not only dissolves the gold, but the ☉ afterwards congeals the water. Were not this the case our whole labour in this art would be folly, for the most we could expect would be to recover the gold employed. Our mercury is susceptible of this change, but how can any one imagine that a limpid, diaphanous solution of ☿, or of ☉, or of both, can be congealed into a stone?

Those who make such solutions with acids mistake Nature, for the gold is not changed thereby, however long it may be decocted. It may easily be precipitated from its solution & restored to its metallic form: but gold dissolved in our water and digested or decocted with our secret fire is, in a short time, so closely joined to the water that they can never again be separated by any art whatever!

Where perfect solution is, the nature of the dissolved body is transferred to the solvent. Our body, gold, being of a perfect nature gives these our water. So that the so- gold may be called the of the mercury, for both y the same process.
(☉) is made soft; for when is with our ☽ and united the secret fire it becomes : and the soft is made the whole compound icidity and is converted into during the dissolution and lation several colours as- incipal of which are black, ed. These are the colours which accompany the putrefaction, and regeneration of the subject into the

enovated afterwards in the administration of the Art, nay but ome other filthy and unprofitable hing. Yet thus they think they issolve, mistaking Nature, but dissolve not: For the *Aquafortis* being bstracted, the Body becometh neltable as before, and that Water abides not with, nor subsists in he Body, as its radical moisture. The Bodies indeed are corroded, ut not dissolved; and by how much more they are corroded, hey are so much more estranged rom a Metallick kind. These Solutions therefore are not the foundation of the Art of Transmutation, but the impostures rather of Sophistical Alchymists, who think that this Sacred Art is hid in them. They say indeed, that they make Solutions, but they cannot make perfect Metallick *species*, because they do not naturally remain under the first proportion or kind, which *Mercury* the Water allows in Metallick *species*. For *Mercury* is corrupted with Metals by way of

Those who make such solutions with acids mistake Nature, for the gold is not changed thereby, however long it may be decocted. It may easily ted from its solution & re metallic form: but gold in our water and digeste with our secret fire is, time, so closely joined to that they can never aga rated by any art whate

alteration, not dissipation: because Bodies dissolved therein are never separated from it, as in *Aquafortis* and other corrosives, but one kind puts on and hides another, retaining it secretly and perfectly: so *Sol* and *Lune* dissolved, are secretly retained in it. For their nature is hid in *Mercury*, even unto its condensation, of which they lying hid are the cause, in as much as they are latent in it: and as *Mercury* dissolves them, and hides them in its belly, so they also congeal it and what was hard is made soft what was soft, hard; and yet the kind, that is, *Metals* and *Quicksilver*, abide still. He therefore who thus dissolves, congeals rather, and the corrupted *species* conjoyned, receive their old form by an artificial decoction: Notwithstanding this dissolution makes several colours appear, because the *species* remain as it were dead, yet their intrinsical proportion is permanent and entire. So the Lord in the Gospel speaks by way of simili tude

Where perfect solution is, the nature of the dissolved body is transferred to the solvent. Our body, gold, being of a fixed and perfect nature gives these qualities to our water. So that the solution of the gold may be called the congelation of the mercury, for both are effected by the same process.

The hard (☉) is made soft; for when joined in rebis with our ☽ and united centrally, by the secret fire it becomes even liquid: and the soft is made hard when the whole compound loses its liquidity and is converted into the Lapis. During the dissolution and before congelation several colours appear, the principal of which are black, white and red. These are the colours which accompany the putrefaction, and regeneration of the subject into

the

form of the Red Stone, even as a grain of seed must go through putrefaction before it can germinate and produce new life

tude of Vegetables, *Unleſs a grain of corn fallen on the earth do dye, it abides alone; but if it dye, it brings forth much fruit:* Therefore this alterative corruption hides forms, perfects natures, keeps proportions, and changes colours from the beginning to the end: For when the Water begins to cover the Earth, the black colour begins to be hid under the white; when the Air covers the Water and the Earth, the citrine colour appears; which is turned to red, when the Fire covers the Air, or the other three Elements. And theſe laſt colours abide hiddenly and intrinſically, and appear under the ſhew of a white Spirit in liquid *Mercury*, until it be recondenſed in the Powder which is in the Bodies: becauſe the Soul lies hid in the Spirit, as in the condenſation the Spirit and the Soul lie hid in the Powder or Body. For there is a corruption in the things to be altered, but no diſſipation of parts, unleſs ſome ſuperfluous parts be

to be rejected as unprofitable for generation, whereupon the Artificer purifies his Work, that digestion may succeed better. This is manifest by example in Grain, for of two grains of Wheat, if the one be cast into good ground, there it putrifies, dies, and loses its external form, but nothing thereof is dissipated, yea in its time it encreases into a multiplicity of Fruit, and there is indeed made a corruption only of the form, and not any dissipation of the matter: But if the other grain be cast into the Fire, then both matter and form are corrupted, and the whole is dissipated, and that corruption is unprofitable for generation. Wherefore Water dissolves not Bodies, but those only of its own kind, and by which it may be condensed: nor can Bodies be at all nourished to generation, but by their like, which can preserve the *species* destroyed by that transmuting Body, through the artifice of the Work; though Vegetables are nou-

The putrefaction or corruption required for a new generation must be agreeable to Nature; for we might as well expect a grain of wheat to produce fruit after it is cast into the fire, where it is burnt up, as promise ourselves fruit from gold sown in an improper soil. Our water does not dissolve any bodies, radically, but those that are akin to it, and which, the power of afterwards coagulating or congealing the water

nouriſhed by things of different kinds, yet before they nouriſh them, they are aſſimilated (the diſſolution of them being firſt made) according to the proportion of the things which ſuck and draw them to them. It muſt be noted therefore, that the Solution of Metals may be made by different ways: one, which Fools know, as is aboveſaid, with Foreign things, which abide not with the diſſolved Metals, which is rather to be called a corroſive deſtruction and defilement of the Compound. The ſecond Solution is made by the power and force of Fire, which is no true Solution, but a melting rather of the colligated Elementary parts: for the outward heat of the Fire, in diſſolving the Compound, finds out its intrinſical, natural or native Fire within, which internal and proportional Fire dwells in the Air, therefore it diſſolves the Air it ſelf. But that diſſolved Air reſides and dwells in the Water, and the Water in the Earth,

Earth, and the Water it ſelf diſſolves the Earth, ſo that it melts both the active and paſſive; but this melting is no true Solution, yea it is a diſſipation, becauſe the Elements there being homogeneous to one another, and proportionably fixed, by digeſtion are mixt, and one of them educed out of the power of another generally: And therefore this falls out even in pure Bodies, in which the Elemental natures are fixed. Wherefore in them the flame of Fire cauſeth melting, and diſſolves that whole Body to fluidity, and not to a ſeparation; becauſe Fire cannot flow, unleſs the Air conſubſtantial to it flow; neither doth the Air flow, unleſs the Water be diſſolved; nor doth the Water flow, unleſs the Earth flow: and contrariwiſe, as the Earth is diſſolved by the Water, ſo on the contrary ſide the Water retaineth the Air, and congealeth it: and in the ſame manner aſcending upwards, the Air retaineth the Fire in Congelation,

ion, becauſe the more fixt and fixing Elements cauſe fixation, by acting together on one another; as Earth and Water, and in a contrary manner Fire and Air, act together each on other unto Solution. But this Solution is called a melting of the Compound, and not properly a Solution of it, becauſe the parts ſeparable from one another in the generation of the Compound, are not diſſolved, as is done in the third and truly Philoſophick Solution, when the Compound is diſſolved in the manner aforeſaid, and yet the parts abide unſeparated, though ſeparable; ſo that the virtue of the moſt digeſted Elements may be extracted from things to be diſſolved by the diſſolver, that is, *Quick-ſilver*, and the groſſer parts in ſuch a diſſolution acquire ſome latitude of ſubtilty, becauſe the Body is turned into Spirit, and contrariwiſe the Spirit into Body; fixed things are turned into volatiles, and volatiles to fixed. For this Solution is poſſible

ble and natural, that is, by Art of Nature subserving thereto; and this is sole and necessary Solution, in the Work of the Philosophers, which can be done by no other thing than *Quick-silver* only, with a prudent proportion: so as a good Artificer knowing from within the natures and proportions, ought to make the proportion from his first entrance upon the Work. For these two, Sir, are sufficient for this Work, and nothing else enters it, nor generates and multiplies, as we have said. Besides, you say that Gold, as most think, is nothing else than *Quick-silver* coagulated naturally by the force of *Sulphur*; yet so, that nothing of the *Sulphur* which generated the Gold, doth remain in the substance of the Gold: as in an humane *Embryo*, when it is conceived in the Womb, there remains nothing of the Father's Seed, according to *Aristotle*'s opinion, but the Seed of the Man doth only coagulate the *menstrual* blood of the Woman:

The only requisite to our solution is Mercury administred in due proportion. Gold and Mercury are all that are necessary. The Gold is dissolved by the Mercury. First marry the Red man (☉) to his White wife, our Mercury, then add our Mercurial water or secret fire

Of the Red man 1 part
Of the White wife 2 parts
Of the water of life 4 parts

These are good proportions, but in this some latitude is allowed. In the Counts wash the Red man was not more than 1/10th of the whole.

It is folly in this Art to satisfy ourselves with the notion that the effect is produced by any planetary influence. The necessary elements must be provided, viz. Sulphur & Mercury; but the sulphur is contained in the ☉: in other words, the sulphur which we want, to coagulate our Mercury, is Gold; for Gold consists of Sulphur and mercury, perfectly ripened by age & due digestion:— or in other words the Alchemists conceive the sulphur in gold to be that heat or fire of Nature which has ripened the mercury & brought it into its fixed state.

in the same manner you say, that after *Quick-silver* is so coagulated, the form of Gold is perfected in it, by virtue of the Heavenly Bodies, and especially of the Sun. But by your good leave, and with respect I must tell you, we must not think so: For being we are Philosophically perswaded, that Gold is nothing but *Mercury* anatized, that is, equally digested in the bowels of a Mineral Earth; and the Philosophers have signified, that this very thing is done by the contact of *Sulphur* coagulating the *Mercury*, and by reason of its operation, that is, from *Mercury* being digested and thickned by a proportionate heat. Wherefore we must know, that Gold is *Sulphur* and *Mercury* together, that is, the coagulant and the coagulated in one: and nothing added from without thereto, but only a pure digestion or maturation, which multiplies qualities, and excites one Element from another out of their pure possibility into act, no other

other thing whatſoever being ſuperadded. But this digeſtion or matutarion is produced actively, from the ſuperiour Elements, that is, the Fire and Air, which are not actually but potentially in *Mercury*; which yet being excited and aſſiſted by an external heat, and by the proper and natural digeſting heat, the paſſive Elements in *Mercury* are by them ſubtilized, being not only potentially exiſtent, but actually, towards Water it ſelf, and the Water is ſubtilized towards Air, and Air follows to Fire; and in this proportionable action of Nature, and digeſtion of *Mercury*, the Male and Female abide together in cloſed Natures; the Female truly as it were Earth and Water, the Male as Air and Fire: which Earth and Water the Philoſophers do mingle in Gold, but called the Air and Fire a *Sulphur* as it were therein: neither is there any other Foreign addition in the bowels of the Earth. And therefore in Art above ground neither

is

The natural heat, or fire of Nature, which causes this perfect digestion, is in the ☉ itself, but an external heat as well as the action of the Fire of Nature and the secret fire residing in our Mercurial water, is necessary to the perfect union of the Male and Female, viz gold and our Luna.

The female is compared to Earth and water & the Male to Air and Fire; but, compare them to what you will, the female must be mingled with the Male, and that male is Gold, though called Air & Fire and Sulphur.

Though it may be difficult, or perhaps impossible, to shew the elements, or principles, visibly & tangibly, which enter into the composition

of Gold, we know that Nature must always employ the same, whether she produce gold in the bowels of the Earth, or by the assistance of Art above ground. And therefore the Philosophers maintain that sulphur, (contained only in Gold), and mercury (contained in our Diana & in our secret fire) make gold; but that these must be digested by an external heat, besides the heat contained in the principles. The latter is permanent and makes part of the weight of the digested Mercury, but the former adds nothing to the weight. In our work we have the fire of Nature (☉), the innatural fire (of ☽) and the fire against Nature, viz the secret fire which prevails against the Gold, tearing the body of the Lion in

there found any Foreign addi-
on, to digest or condense *Mercury*
to the nature of Gold, or other
ecies of Metals. Therefore the
hilosophers have said, that *Sul-*
hur and *Mercury* make *Sol*, that is,
s corporeity and permanency:
nd therefore it is not hence con-
uded, that the external artificial
eat, stirring up and assisting the
roportional intrinsick heat, to
igest and ripen the other two less
igested and immature Elements
n *Mercury*, namely its Water and
arth, is of the substance of the
Compound. For the external heat
s not permanent within, with the
uantity and weight of the Matter,
or adds any thing thereto: But
he intrinsick proportionate natu-
al and simple heat is permanent,
vith the quantity and weight of
he *Mercury* digested by it; be-
ause that heat is an intrinsick
nd essential part of *Mercury* it
elf, to wit, the two more active
Elements in it, namely Air and
Fire. Therefore Fools do ill and
ab-

absurdly understand that saying o
the Philosophers, that *Sulphur* an
Mercury beget *Sol*; because, as i
sufficiently known, as neither Ai
nor Fire in the first *Mercuria*
composition, nor afterwards in th
natural Metallick digestion, depar
ner are severed from Water an
Earth, so neither doth *Sulphu*
(which is no other than Air an
Fire) depart nor is separated fro
Mercury, which is the same wit
Water and Earth. And he is not
natural Philosopher who imagine
or asserts the contrary: for th
digestion of Gold happens and
made of the first *Mercurial* propo
tion, without any addition mad
thereto by Nature under, or A
above ground, as is said. Neithe
is that repugnant to what we hav
said, that a pure *Sol* and clea
Mercury must in this Art be co
joyned, because this is not done t
that intent to affirm, that there
one *Sulphur* in *Sol*, and another i
Mercury, or that there is one *Me*
cury in *Sol*, and another in *Me*
cur

pieces. But the saying of the Philosophers that ☿ and 🜍 beget ☉ is very much misunderstood by foolish pretenders to the Art of Alchemy; for they fancy that the sulphur and mercury are to go through separate and distinct operations; but in our Art they are united in Rebis and Azoth and never more separated. When once we have united our elements no addition whatever is to be made to them, as if our principles contained different kinds of 🜍 and ☿; for there is no difference whatever between them but in the degree of digestion. We join pure gold with clean Mercury (the 🜍 ♁ ♁ & our secret fire); for the sulphur & mercury in all of them is at bottom the same, but more ma-

ture and fixed in the Gold than in the others: wherefore the Philosophers have affirmed that ☉ is nothing else but ripened mercury. In ☿ they consider water and earth as predominating, though they allow that fire and air are also potentially present, which by a due digestion may be converted into ☉, in which all the elements exist in equal & due proportion.

Wherefore when they with by Art to make Gold, they dissolve Gold (real gold) in mercury (marrying the Red man to his White wife and concocting them together by the secret fire) that the unripe may be ripened by the ripe; for they have found by experience that it is possible, by an artificial decoction, but one agreable to Nature,

cury, but becauſe the digeſtion is more mature and perfect in *Sol*, than *Mercury*. And alſo in the Sun the *Sulphur* is more mature and digeſted, and therefore more active than in *Mercury*: whence the Philoſophers have affirmed *Sol* to be nothing elſe but *Quick-ſilver* matured: For in *Mercury* there are only two actual Elements, to wit, Water and Earth, which are paſſive; but the active Elements, Air and Fire, are only potentially therein. But (as it is known) when thoſe Air and Fire in a pure *Mercury*, are deduced from poſſibility into act, that is, to a due digeſtion and proportionable concoction, then it becomes Gold. Wherefore in Gold there are four Elements conjoyned in equal and anatical proportion, in which therefore there is actually a more ripe and active *Sulphur*, that is, Air and Fire, than in *Mercury*: Wherefore Gold is by Art diſſolved with *Mercury*, that the unripe may be holpen by the ripe, and ſo Art decocting,

cocting, and Nature perfecting, the Compoſition is ripened by the favour of Chriſt. Whence the cauſe may be derived, why by the help of the Philoſophick Art, more perfect, noble, and by many degrees more elevated Gold is made, ſooner and in leſs time, than by the work of Nature. Becauſe Nature doth act and work this by boyling and digeſting *Mercury* alone in the bowels of the Earth; without any aſſiſtant: which cannot be brought on to the due proportion of Gold, or any other Metal, in a little time. But our Art helps the work of Nature, by mingling with *Mercury* ripe Gold, in which is a *Sulphur* excellently digeſted, and therefore maturing and quickly digeſting *Mercury* it ſelf, to the anatick proportion of Gold, by ſubtilizing its Elements: whereupon there follows by Art a wonderful abbreviation of this natural Work. Wherefore, my Doctor, I return to the former points; we muſt not imagine, according to their

to bring that Gold, which Nature has produced ready to their hand, to a plus quam perfection; at the same time & by the same process ripening the imperfect. Nature employs only certain principles of a mercurial nature to make metals; but Art, taking that which has acquired the utmost perfection which it can acquire from Nature, viz gold, and mingling it with our mercury (☿☉☽), animates that mercury & gives it the nature of gold. Not only so, but the ripe gold being farther ripened by the process acquires a communicative perfection which it can give to the imperfect metals, to bring them to the state & condition of simple gold: and our secret fire being much more active than that

which Nature employs in the mines we are enabled to abbreviate the work of Nature, doing that in a few months which Nature takes centuries to perform.

In this work, which the Philosophers compare to generation, the male sperm (☉) is joined to the female sperm (our ☽) when Rebis is made, and they are afterwards joined still more closely when stirred up to action by the <u>secret fire</u>; for the two sperms are never separated again afterwards & both of them perform mutually the part of Agent and Patient: that is the action of both is reciprocal.

their miſtake, who ſay, that the Male Agent himſelf approaches the Female in the coagulation, and departs afterwards; becauſe, as is known in every generation, the conception is active and paſſive: Both the active and paſſive, that is, all the four Elements, muſt always abide together, otherwiſe there would be no mixture, and the hope of generating an off-ſpring would be extinguiſhed. For in every man, the Maſculine Seed to the end of his life is called in him the Agent, when it is firſt mingled with the Feminine; and whether it be ſhed out, or conſumed in him, Nature for its ſake doth vegetate, and is wonderfully increaſed and nouriſhed, and makes to it ſelf in the ſame mans loins the like ſpecifick Seed. The like is to be judged of the Feminine Seed in the Women; wherefore both theſe Seeds abide always, and are to be eſteemed for original Agents, and firſt Patients. Yet there is a various or different nativity or generation

ration of Mixts and Vegetables: For they are called Simple Mixts, which grow under ground, out of our sight, or about the surface thereof, by the commixture of the Elements alone compounded one with another: or from their first Solution; because they grow not as Vegetables, but how much soever of matter was compact and mixt in them, so much of their first weight is reserved in the same Compounds. For example sake: how much soever at first a mass of some *Mercurial* substance doth weigh in its Mineral disposition in the bowels of the Earth, so much weight of Gold will abide digested therefrom: and the *Scoriæ* and *Fæces* rejected from it, will rather be diminished than multiplied, because they receive no nourishment. But there are manifold degrees of this first and simple natural mixture: The first is, the naked concretion and composition of the four Elements, and that immediate, in which there is not yet any change

change made, or exaltation of one Element into another: but a ſimple union of a ſymboliz ng compoſition of them, perſevering and abid.ng; of which ſort Stones are. The ſecond degree follows upon the firſt, becauſe from the aforeſaid Stones, Minerals (about which we diſcourſe) are generated, and the more noble ſubterraneous *ſpecies* emerge and ariſe from hence: becauſe in theſe begin the action of Elements, and their mutual tranſm.tation, though their action is not in ſo great vivacity and virtue as in Vegetables and Senſitives, becauſe they have neither growth nor ſenſe, as we have ſaid before. The third degree is that which comprehends precious Stones and Gems, becauſe in them is found a perfect and compleat action, from the virtue of the Elements compacted and acting mutually, as I have declared more largely in my *Philoſophy*: where I have perſpicuouſly manifeſted this third degree, together with the

the ſecond, to be a mean betwix
the firſt and ſecond compoſition o
Natural things. Then another na
tivity or generation is that whic
is not accounted to be of Simpl
Mixts, but Compound Vegetables
which are truly diviſible into fou
kinds, or Claſſes, as I have di
courſed more largely in my othe
Book which I ſent you. For ther
are Vegetables, but Senſitive
more eſpecially, which for th
moſt part beget their like, by th
Seeds of the Male and Female fc
the moſt part concurring an
commixt by copulation; whic
work of Nature the Philoſophic
Art imitates in the generation
Gold. No man can artificiall
perfect any humane Seed, but w
can by Art diſpoſe a man to a pr
ductive generation of his like
For the vital Seeds are only dig
ſted in a vegetable manner by Na
ture, in the loins of both Parent
but we can by coition mix th
Parents Seeds in natural Veſſel
which copulation is as it were a

A

Art disposing and mingling those natural Seeds, to the begetting of Man. For example sake; the Seed of the Man, as more ripe, perfect and active, is by this artifice joyned with the Seed of the Woman, more immature and in a sort passive; which Seed of the Man, because it actually contains in it the working Elements, to wit, the Air and Fire, is therefore more ripe and active for digestion. But the Female Seed doth more actually contain the undigested and passive Elements, and which therefore are to be digested, as the Earth and Water, which being shed out and mingled together in the natural Vessels of the Female, no Foreign thing being added thereto, (but the external heat of the Woman exciting and helping the proportionable inward heat of the Mans Seed) the active Elements of the Mans Seed, digest and ripen the Feminine Seed, and the[illegible] a Man is generated, com-[illegible] according to his [illegible]

Nature. So it is in our Philoſo-
phick Art, which is like this pro-
creation of Man; for as in *Mercury*
(of which Gold is by Nature ge-
nerated in Mineral Veſſels) a na-
tural conjunction is made of botl
the Seeds, Male and Female, ſo b
our artifice, an artificial and lik
conjunction is made of Agents an
Patients. For the active Element
which obtain the name of th
Maſculine Seed, are naturally con
joyned with the paſſive Elements
which are as it were the Feminin
Seed; but herein the due natura
proportion is always to be obſer
ved. Now this firſt *Mercurial* di
geſtion is called Conjunction, i
which the act riſeth out of th
poſſibility, that is, the Maſculin
from the Feminine, namely the A
and Fire, from the Earth and Wa
ter, by means of a pure digeſtic
and ſubtilization of them. Bu
the Philoſophers and ingenious A
tificers imitating Nature, beſid
this natural digeſtion of the Seed
in *Mercury*, have by a moſt ſubt
inve

The Philosophers command Gold to be joined with our mercury (♃ ♁ ♂) by dissolving, that is fusing the ☉ in the mercury. To this nothing is to be added excepting only the fire; such a fire however as doth excite the internal natural heat of the gold to digest and ripen the ☿. This fire though external as to the gold & mercury is the same fire that the Count elsewhere calls inclosed: that is, it is contained in the same vessel with the other two principles, and does not mean the culinary fire employed to keep the matter in a due temperature, but the secret fire, our mercurial water, mentioned in his little Treatise.

invention made another conjunction and digeſtion, whence they have not generated ſimple Gold only, but ſome other far more noble and perfect thing. For they commanded Gold (in which the Elements are more active) as the Male Seed, to be joyned with *Mercury*, (in which the paſſive Elements are exiſtent) that it might be duly diſſolved, excluding all Foreign things, ſave that they uſed an outward heat, which by helping doth excite the internal natural heat of Gold, to digeſt actively and ripen *Mercury*. And ſo as a Man is generate by Nature, ſo Gold by Art: Although notwithſtanding their Sperm and Seed cannot be generated by Art, becauſe Art knows not proportion of the mixture neceſſary to procreate Seed; and in Man it knows neither compoſition, nor mixtion or firſt proportion, nor the cauſes of ſubterraneous things, which flow out from the Earth, where is the proper and natural place of their

generation. But those Seeds pro-
duced by Nature are artificially
conjoyned, that out of them in a
way of composition, that which is
to be generated may be produced
in which both the Seeds abide to-
gether well mingled, althougl
Aristotle, as you write, seem t
think otherwise. Wherefore th
Masculine Seed of *Mercury*, or ou
Sulphur, goes not away after coa
gulation, as some falsly affirm
and that this falls out in *Mercury*
by the force of the Sun especially
and that by its heat chiefly th
form of Gold is perfected, as som
think in subterraneous places
Yea rather by the force of the mo
tion of its Globe, or of its Orl
and of the whole Heaven univer
sally, because the *Solar* Rays d
only heat the surface of the Eartl
and not inwardly those its dee
places, in which the generation
several kinds of Metals is brougl
about; and neither do the infl
ences of Heaven, brought down b
the Rays, reach unto those lowe

moſt parts, although the ſubterraneous motion of the Elements proceed firſt from the motion of the Heavens, and not from its Rays of light, nor from their heat, nor other influence ſave motion: but how this comes about, and what is the cauſe of this motion of ſubterraneous things, I believe your Reverence is not ignorant, and therefore I forbear it at preſent. Therefore the Sun is not the principal cauſe of Gold, or of its form, though there be a reſemblance in names betwixt them; becauſe as the Sun is hotter than the reſt of the Planets, ſo Gold is hotter than any of the Metals, with the like difference of proprieties. The reſt of the Planets alſo have obtained like names, whence this errour of Fools doth ariſe: For they believe that every one of the ſeven Planets, generally and ſpecially by its influence doth beget one ſpecial kind of Metal, whereunto by a certain propriety it agrees, and is in its nature reſembled. But it hap-

Pens otherwiſe in ſubterraneous things, than in Vegetables, in which Heaven or the Sun is the cauſe of their generation or augmentation, not only by its motion, but alſo by reaſon of the heat of its Rays: For the Sun heats the Vegetables themſelves, and the ſuperficies of the Earth, the Elements being very ſtrongly reflected by its Rays to the ſurface of the Earth, becauſe that its Rays can proceed ſo far. To inſtance: for that from the twelfth Heaven which obtains the utmoſt degree of height, proceeding to deſcend lower, there follow always thicker or leſs ſubtle Orbs, till you come to the concave of the Orb of the Moon, where alterable things have their place, or the mixt Elements begin, and are terminated under the Hemiſphere of things generable and corruptible. And therefore the more ſubtle and ſimple Fire is there found, though not altogether pure: becauſe a ſimple pure Fire cannot be found apart amongſt the

the alterable sorts of things, nor any one of the other Elements, albeit in every Compound thing simple Fire may be found, mixed with other simple Elements, else there would not be many Elements, but one only. Therefore the Rays of the Stars of Heaven, of the Sun especially, pass through the foresaid Regions unrefracted, until they descending farther downwards, are reflected in the Fire by reason of its thickness; afterwards descending farther through the Sphere of the Fire, they by moving it reflect the Fire it self into the Air which is thicker. And in like manner the Rays proceeding perpendicularly to lower things, through the Sphere of Air, into the Water thicker than the Air, from which they are reflected back into the Air. And so after its manner they are reflected back by the Water moved by them, which also is much better perceived in the Earth, with its thickness above other Elements. By this decoction

and reflection the Elements are moved inviſibly, though not unperceivably: becauſe we perceive heat by the motion of the Heavens, and it is always reflected from the ſuperiour and ſubtler Element, into the inferiour and thicker, unto the ſurface of the Earth, by means of the Rays of the Stars deſcending perpendicularly from aloft to the loweſt things; and things thus reflected being moved, and by the Rays of the Sun reflected, accidental heat is produced in the *medium*, though ſometimes by the Rays of other Stars, other qualities are produced here below, as dryneſs and coldneſs, as is manifeſt in Aſtronomy; not that the Rays are in themſelves hot, but that they are the cauſe of heat in ſuch manner as we have ſaid. Now that theſe things are true, is manifeſtly known from Aſtronomy and Perſpective, whence it is underſtood how generations happen in Vegetatives and Senſitives, thus much there-

therefore may suffice. But vain Astrologers have other conceits, and think that the influences of Heaven are from the virtue of its activity, and not from the virtue of its motion: which is false, because the Rays of Heaven produce or effect nothing in the superiour Orbs. For such Rays cannot be reflected on the aforesaid Orbs, nor be mixed with them, as they are reflected in the Elements and mingled with them, not by composition, but by a moving reflection and mixture of the same Elements, as hath been said: but in the supercelestials there is no capacity to receive new qualities, or Foreign impression, although the Rays themselves produce wonderful qualities in the Elements, moved by their reflection. Wherefore, my Doctor, the Sun in particular is not the cause of the generation of Gold, nor yet is it by means of its heat the cause of Vegetables either above the Earth, or of Mixts about its superficies,

which namely we know to be heated by the Rays of the Sun, as we have ſaid, which is alſo agreeable to Aſtronomy. But the knowledge of theſe things, need not any longer diſputation, wherefore I paſs on to what remains; for if you apply your mind to thoſe things which we have ſaid, you will underſtand and you will find it true, that by the activity of *Sulphur* digeſting and coagulating *Mercury*, its form from Gold is ſpecially perfected: but yet you muſt not think that from any other Metal, or any Star, this may be done, as you have written in your Epiſtle. That which we have ſaid, is alſo to be underſtood of other Metals, in their kind and manner; but with difference, becauſe in other Metals there is a double *Sulphur*: One which is ſuperfluous, and may be ſeparated, the form of the Metal ſtill remaining: Another *Sulphur* is an eſſential part of the Metal, but united to its *Quick-ſilver*, and not ſeparable, ſo that

Without attempting, as some Alchemists have done, to account for the production of different metals from the influence of the different planets upon elementary matter, it is enough for us to know that by the activity of our sulphur, which is only found in pure gold, our mercury is completely digested and at length coagulated, receiving, at the same time, the special and perfect form of gold.

Whatever the ignorant may say of the inferior metals having a different kind of Sulphur and Mercury in their composition from the perfect, is founded in error; for if this were the case they could not be transmuted into gold or into silver. But by the destruction of the imperfect form and the introduction of a better, by means of our medicine, they may be made perfect; a proof that the perfect & imperfect differ only by accident, not by essence

that the form of the Metal continues: yet that imperfect and Sulphureous Metal may be perfected by a Medicine corrupting the form of that Metal, and introducing another. But what we are to think of the duplicity of this *Sulphur*, which you aſſert in this Philoſophick Art, I pray you, my renowned Doctor, without violating the Law of our Friendſhip, or your Authority, that you would be pleaſed to conſider. This duplicity of *Sulphur* is not ſo diſtinct in *Mercury* coagulated into divers Metals, that one of them ſhould intrinſically and eſſentially appertain to the generation of the Metal, and be eſteemed an eſſential part thereof, and the other be aſcribed to corruption. But there is in every Metallick *ſpecies*, equally as in Gold and Silver, a ſimple and ſingle *Sulphur*; which is termed *Quick-ſilver*, from the firſt *Mercurial* compoſition, as hath been declared in the generation of Gold: Becauſe *Sulphur* and

Quick-

Quick ſilver are nothing elſe but the four Elements in *Mercury* it ſelf, ſo or ſo proportionally diſpoſed, as this or that Metallick *ſpecies* requireth. But that which is reputed a ſecond *Sulphur*, and to be rejected, is a certain *Scoria* and fæculent part in the Metals, contracted in the coagulation of the *Mercury*; or a certain ſuperfluity, which being unclean and impure, would not in the digeſtion of the *Mercury*, endure a congelation to the form of a Metal: becauſe it was not of an homogeneal and proportionable Nature of *Mercury*, apt to be congealed and digeſted into a Metal. But ſome Philoſophers have called this *Scoria*, a combuſtible *Sulphur*, becauſe it cannot ſubſiſt, but vaniſheth in the teſting of Metals, or is ſeparated from them into Fæces. And here I may bring this example: the bloud in Senſitives, and ſap in Vegetables, in their coagulation have ſeveral and different offices; becauſe ſome parts of the

bloud

The perfect and imperfect metals differ from each other only in this: the imperfect have contracted, in their coagulation a certain faculent part foreign to the nature of Gold or Silver — a certain superfluity, not homogenious with the mercury, & yet having such an affinity for the other principles that it joins with them in the coagulation and degrades them. According to the quality, quantity or other accidents of this foreign matter is the kind of metal produced.

This may be partly illustrated by what takes place in animal productions, which consist of blood, bones, gelatine &c and each of these of different principles in one or more of their constituents. Yet all

is animal matter.

loud have a conformity unto leſh, and therefore may be coa-ulated and turned into Fleſh, and etain the uniform nature of Fleſh, nd obtain the name of Fleſh. But ome parts thereof reſiding in the ores, are of a ſuperfluous hu-nour, which can in no wiſe be onverted into ſolid Fleſh, and herefore are ejected by Sweat and Iedicines, and ſeparated from the rue Fleſh. But in the Sanguine omplexion there are many fewer uperfluities, than in others: So we ay conclude by way of reſem-lance, that it is in Gold and ther kinds of Metals; that the urer or impurer *Mercury*, in its rſt coagulation, contained or con-acted more or leſs ſuperfluities, r natural impurities. Wherefore he difference is made in the coa-ulation of *Mercury*, which ſpeci-es and cauſes divers Metals; and hatever *Mercury* there is in any ort of Metal, is termed incombu-ible, and inſeparably permanent, hough in fixed Bodies it is made

volatile by Art, yet by Nature it remains inseparable in an Elemental proportion. But what dross soever was contracted in the *Mercury*, and mixed with it from the beginning, (that is, in the congelation of *Mercury* in its first composition, by heat digesting it to a Metallick kind; and therefore it is by the test taken away from the *Mercury*, that is, the homogeneous *Mercurial* nature, and separated from the Metallick kind as rejectaneous and heterogeneal) this is not properly called a *Sulphur*, but a dross and certain superfluity: because *Sulphur* is nothing else but a pure act of Air and Fire, warming and digesting, or decocting the Earth and Water in *Mercury*, proportionable and homogeneous unto it. But the dross is that which in the first composition was not pertinent unto the nature of *Mercury*, nor had a proportion to any Metallick kind in the composition and digestion of the first Elements in *Mercury*. From these things

Our Sulphur, Gold, is our air & fire, and as its qualities are natural to the perfect body, the perfect body is therefore called the fire of Nature; & this is the only thing which warms and digests, or rather decocts the Earth and water in our mercury, the ☿☉☾ which is proportionable and homogeneous to it.

The efficacy of our Stone proves, in the most satisfactory manner that Gold contains in it nothing that is not of the nature of mercury. The Stone is made of Gold and mercury, and as it can turn the whole substance of mercury, even common running mercury, into Gold, it is plain that the one differs from the other only in the degree of digestion or decoction. Gold & our mercury may be joined as perfectly as water with water, so that the two become identified as one thing, when we join the Red man to his White wife, in the making of Relis.

things it is known, that there are not in other sorts of Metals any distinct or more *Sulphurs*, than are in Gold and Silver, but one only and simple *Sulphur*; though there are in them more and greater superfluities, than are in Gold. From hence the truth of your saying is known, that Gold, of all Metals, cleaves most unto *Mercury*. Now this comes to pass by reason of the purity of both, because in them is less dross, dregs, or superfluity, than in others: For every thing doth naturally desire, by a through mixture and union, to be joyned to a thing of like nature to it, and proportionable in homogeneity, rather than with a thing unequal and unlike to it, as we know; like as Water very easily and without contradiction is quickly joyned to another Water, with an identative and uniting mixture. Now in Gold there is nothing but *Mercury*, therefore being there is in it little dross, (which is not of a *Mercurial* nature, as we have

have ſhewed) there is therein no great reſiſtance, but that a pure *Mercury* may more eaſily adhere to Gold and Silver, than to other Metals, in which many ſuperfluities and droſs do forbid and hinder other Metals, or their congealed *Mercury*, any contact, or through mingling with crude *Mercury*. For thoſe ſuperfluities, as we have already ſaid, are not of the firſt compoſition of *Mercury*, nor of the ſame natural or proportional homogeneity: and if happily they be of its compoſition, yet they are not of its proportion; for whatever is of any things proportion, is not ſuperfluous. Wherefore they cannot be inſeparably throughly mingled, neither with *Mercury* to be coagulated by Art, nor with *Mercury* coagulated, which in the nature of its Mineralneſs is joyned with them in the ſame kind of Metal; being ſuch droſs is combuſtible by Fire, and therefore ſeparable. What wonder is it then if in thoſe Metals to which they are

Such a mercury as we use, which is a pure coagulated mercury, adheres to gold and silver. The imperfect metals may be mingled with crude ☿, but not so that they cannot again be separated: nay they may be mingled with our coagulated Mercury, but being combustible and unable to stand the action of the fire they will again be separated. This arises from their impurity or drossiness — from the foreign matter joined with the mercury, in the coagulation of the common metals, as has been before observed, & not from any difference in the mercury. And if this foreign matter — not foreign to the nature of the common & imperfect metals, but foreign to the nature of the perfect, had such

a debasing power as to give them the form of ♄, ♃, ♂ or ♀ in place of the form of ☉ or ☽, is it any wonder that such imperfect metals should refuse to form a permanent union with mercury. For the same reason Gold refuses to join with any thing but a pure mercury, even our Luna, the wife of Sol.

In this art fools run into two extremes. Some will not have gold without a fluent mercury; others, though they are willing to give up common running mercury & to take a coagulated mercury, will not have common gold, because the Philosophers have said "our Gold is not vulgar ☉"; not observing that, when they so speak, they allude to the gold in its dissolved state, after being mixed with our

are accidentally ſuperadded, they hinder their natural commixtion, and permanent union with coagulated *Mercury*, or other crude *Mercury*? For this very cauſe Gold it ſelf, though never ſo pure, can far more difficultly abide with, be joyned and adhere to an unclean and droſſie *Mercury*, coagulated or not coagulated, than with a pure and clean one. Becauſe a ſimple Nature doth rejoyce in the ſociety of, and is perfected by a ſimple Nature, that is like to it, and ſame with it in its firſt homogeneity and Elemental proportion: but Gold, as hath been ſaid, is nothing elſe but *Mercury* thickned by its proper digeſtion, and Elemental action: therefore albeit in the Earth there be a difference betwixt Gold and *Mercury* in ripeneſs, (becauſe Gold is more ripe than *Mercury*) yet there is no diverſity in their Matter. Therefore whatſoever Gold hath acquired by the digeſtion it hath unto maturity, *Mercury* may acquire the ſame without any extraneous

traneous thing. But Art to breviate and contract the Work, joyns Gold with *Mercury*, as is said, and out of two Sperms it makes and generates artificially that same thing, which Nature doth create in the Mines of one actual Seed, the identity of the Matter being always everywhere observed, but not the same active power. And therefore as nothing extraneous to its Nature, doth enter this Work in its first composition, so neither doth any thing multiply it, which is not of the first temperament thereof. Wherefore some men think falsly, that the Philosophers Stone may be composed of divers things, or of all things, and be nourished by them, instead of the aforesaid Sperms, notwithstanding divers names have been imposed on them. Neither doth this Philosophick Work eat any thing, or convert it into its own Nature, which is extraneous, because it doth not vegetate. Wherefore though there be in the said Philosophick

mercury and warmed by our Secret fire. Yet gold differs not from ☿ but in ripeness, and the perfection which ☉ has acquired, ☿ may acquire by a due decoction: and therefore Art, to abbreviate a work which Nature takes a long time to perform, joins the ripe to the unripe, viz ☉ to ☿ ♃ ♄, by means of our mercurial water, which is our Secret fire.

The same rule that is observed in the first making of the Stone is followed in its Multiplication. They are therefore in a mistake who fancy that foreign matters are employed to multiply the Stone; for we add nothing to it but our ☿ & then decoct it by our secret fire. Gold, however is not necessary for its multiplication, for the Stone is gold brought to a

state of plusquam perfection, and,
in the work of multiplication, the
principal intension is to increase
its perfection still higher: wherefore
the more perfect our gold is so much
the more perfection can we give
it by every multiplication.

Our Stone consists of a body (gold) &
a soul or spirit (our moon) and there-
fore requires a very different kind of
nourishment from that required by
the vegetable kingdom, which from
water & air &c assimilates what is ne-
cessary to the growth & increase of plants
trees &c. But the growth of the Stone
and its multiplication is not effec-
ted, like the other, by assimilating a
small part of the food & rejecting by
far the larger portion. On the con-
trary, its nourishment, being exactly

ophick Stone, a Body and a Soul, r a Spirit, it is not therefore vegetably animated as Trees and Plants: For this Stone, as all Minerals, is of the aforesaid first, nd not of the second, or any superiour intention or imposition. But Trees and Plants are of the econd imposition, as Vegetables re of the third, fourth, fifth, or ast imposition, for mixt things in hose four last impositions, do vegetate. For in them the Elements y many transmutations, and by eing oftner alterated, are more ubtle; wherefore they are more ctive and perfect, though they are ot more durable and permanent n their permixtion, because the lements in them are not of a ixt, but dissolvable composition; herefore they take in their nouishment vegetably. But our Stone, s also all the Minerals, is of the irst imposition; because it vegeates not, nor is vegetably nouished, but nourishment befalls it ather by apposition of a nourish-

ment

ment of a like nature to it, and
not by vegetation. For example
ſake: becauſe, as is manifeſt by
experience, out of a Feminine Seed,
to wit, out of *Mercury* put to it
unitively, inſenſibly and by way
of compoſition this Philoſopher's
Stone is nouriſhed, but by means
of a digeſtive heat. For it takes
and aſſimilates its like unto it ſelf
to be multiplied by way of appoſi-
tion, and not vegetably; where-
fore it becomes weightier in quan-
tity, and more active and perfect
in quality: neither doth Fire or
heat multiply this our Stone, as its
due nouriſhment, becauſe it is no
of its firſt compoſition, but heat
it by an extrinſical accident: For
how can Flame or Fire multiply
the Stone it ſelf, or make it of i
ſelf more weighty, when it canno
be fixedly and permanently min
gled with it, nor is not of its firſt
compoſition or form? Nothing
therefore nouriſhes and multiplies
the ſaid Stone, to the generation
of the ſame form, except the Femi-
nine

of the same substance, is wholly converted into its own nature and substance. Experience tells us, that we need only add to it our mercury to nourish it — but this we accompany with a digestive heat, viz our Secret fire; for without this medium the mercury could not be assimilated to the stone. Hence it follows that, by every multiplication, we increase the Stone in weight, quantity and power, by the principles which we actually join with it; for fire, common fire, mere external heat, not being of the composition, cannot give to it either weight or quality, but acts merely extrinsically, keeping up the temperature of the compound, which contains its own active fire internally. We therefore add nothing to the Stone to

nourish it, but the feminine sperm viz the white wife, which nourishes it by means of heat; but not as heat nourishes vegetables, by merely warming them; for our secret fire is corporeally applied to and mixed with our Stone and our mercury, and those who thus multiply and nourish the Stone can never err; but those who imagine that the external or extrinsical heat, which merely keeps up the temperature of the compound and is not of its first composition, is the heat that nourishes the stone, do err. But no one ought hence to infer that extraneous fire, not of its natural kind, should be mixed with the stone to increase its weight, any more

than they should infer that mere external flame, without the addition [illegible] fire can multiply the

ine Seed, which nouriſheth it by neans of heat, and nouriſhes it ot vegetably, but by way of ppoſition and commixtion. He herefore who thus multiplies and ouriſheth it, ſhall not erre, beauſe this multiplier and nouiſher is turned into the ſame kind. A man may indeed increaſe the tone and its weight by extraneous things; but this muſt be lone out of its natural kind, not convertible into it: For that veight would be made beſides Nature, that is, not into the ſame *ſpecies*, nor into the unity of one *ſpecies*, yea it would be an aggregation of divers kinds, and an accidental compoſition, which might be ſeparated by the Teſt. But when the Philoſophers ſaid, that the Stone might be made of every thing, truly they underſtood it not, (as ſome perverſly interpret them) that the Stone might be made of divers things, unlike unto it both in kind and nature; or, which is more abſurd, that it

nourish it, but the feminine sperm
viz the white wife, which nourishes
it by means of heat; bu
nourishes vegetables, by r
ming them; for our see
corporeally applied to
with our Stone and ou
and those who thus m
nourish the Stone can
but those who imagine
external or extrinsical
merely keeps up the h
the compound and is
first composition, is
nourishes the stone, do
no one ought hence to
extraneous fire, not of
kind, should be mixed with the stone
to increase its weight, any more

might be multiplied by a Flame miniſtred to it from without: for this reaſon eſpecially, becauſe Fire and its Flame may by a certain production ariſe out of every thing: Now the refutation of this opinion is manifeſt from what hath been ſaid before. But when the Philoſophers ſay, that the Stone is made of every thing, they mean, that it is made of the four Elements proportionally equalized to one another by a due and natural digeſtion; out of which four Elements every thing that is generable and corruptible is made. Therefore by this ſimilitude the Philoſophers ſay our Stone is made out of every thing, that is, out of every Element; becauſe if any one of them were mortified or deſtroyed, the whole proportion of the Golden Nature would periſh, and its kind: and every thing in whatſoever latitude and ſort of alterables, is generated out of the four Elements either actually, or potentially mixt: yet it cannot be pro-

than they should infer that mere external flames, without the addition of our secret fire can multiply the stone.

properly ſaid of every producible thing, but of our Golden Stone, and other things equally mixt, that they are made out of every thing: for this reaſon eſpecially, becauſe in thoſe things which are not produced by an equal, but by an adequate proportion of the Elements, all the Elements are not actually exiſtent, but in their adequate activity and paſſion: for ſome of the Elements are therein either in an active or paſſive power, and the reſt are therein actually. But in the Philoſophers Stone, which is Gold, being it is an uniform Work of Nature, all the four Elements active and paſſive are actually therein, and permanent in an equal proportion. For the Eſſence or Nature of Gold, is nothing elſe but the four Elements equally mixed; not that their form and matter may be ſaid to be therein equal, but their paſſive and active power; that is, they are each alike and equal not in quantity, but in quality: becauſe that the active

doth

doth not exceed the paſſive in its acting; nor on the other ſide, the paſſive doth not exceed the active by ſuffering more: becauſe there is an equal proportion as to meaſure in our Gold, or in our Medicine, double hot, double moiſt, double cold, double dry, and all theſe are actually therein, by actual action and paſſion; that is, Fire, Air, Water, and Earth, as we have ſaid before. And all theſe are ſaid to be alike, and equal in quality, not quantity, becauſe they are equal in actives and paſſives; and they are therefore durably permanent in Gold, becauſe the paſſive in it conſiſts permanently in its active, and on the other part the paſſive riſes not up againſt the active. And they ought not to be alike in quantity; that is, there ought not be ſo much matter of Fire, as there is matter of Earth: becauſe then the Fire by reaſon of its quality, would be everywhere of an unequal activity with its paſſive Earth, and of a far greater

Wherefore there is in Gold, as to
ts matter, but not as to its qua-
ity, much more of the heavier
nd more paſſive Element, than of
he lighter and more active; that
s, more in quantity: there is in
t a greater quantity of Earth,
han Water; a greater quantity
f Water, than Air; a greater of
ir, than Fire: wherefore it is the
eavieſt of all Metals. But in this
nequal proportion of quantity,
here is an equal and like propor-
ion of quality, of hot, dry, moiſt,
nd cold, becauſe each of theſe is
n Gold, as hath been ſaid. The
auſe of which weight is the per-
nanency of the ſolidity of the
Earth and Water, and the ſolution
f an homogeneous Water with
he Earth, becauſe Water diſſolves
n homogeneous Earth. Alſo their
ntrinſical thorow mixture in their
ery leaſt particles, is the cauſe of
he weight; becauſe the Water
s wel. in Gold, as *Quick-ſilver*,
uffers not the Earth to have any
ores in it: which is otherwiſe in

other Metals, in which pores are insensibly made in their congelation, because of the dross mingled in those Metals all over, rejected by the *Mercurial* nature and heterogeneous: whereupon their lightness results, which is nothing else but want of matter, and porousness of the same, as weight is nothing else but a solid addition of matter. Wherefore if there were in an equal commensurative quantity, so much of the solid matter of Fire, as there is of the matter of Earth, Fire would be as weighty as Earth. But the cause of the weight of *Saturn*, is its immature congelation, because it doth not yet reject the dross of its parts, whence pores are made in it; but the pure and impure abide through mixt together in it everywhere, as in the first crude *Quick-silver*, in which the inspissation and coagulation is weak, for that cause *Saturn* or Lead retains the weight of its *Quick-silver*, not because of the purity of its solid matter, but

because

becauſe of its immature coagulation or coction. Wherefore if in this Work you would not deſtroy the Fire and Air, you muſt preſerve in a diſtinct and like proportion the heat of the Compound: But if you would not deſtroy the Air and the Water, then in the ſame Compound you muſt cheriſh the humid: ſo in the ſame manner you may preſerve the Water and Earth, or the Earth and the Fire, in the ſaid Work, by preſerving rightly, and by the artifice of the Philoſophick skill, both the cold and dry: becauſe if you deſtroy any one of them, the proportionable form and kind of Gold is loſt. For this cauſe the Philoſophers ſay, our Gold is made of every thing, that is, of every Element, every Element being intrinſically preſerved in it, and actually compounding it: wherefore all the Elements are intrinſically in act or power, the principles of all compounded alterable things, and for that cauſe are ſaid

to be all things. Furthermore, my Reverend Doctor, for your credits ſake, you muſt underſtand the ſayings of the Philoſophers according to the poſſibility of Nature, and not according to the ſound of Words : For they have handled this holy and hidden Art, and its Secrets, under Similitudes, Fables, Riddles, and obſcure words, and have hid it purpoſely, that it might not be expoſed to the unlearned, impious, and unworthy. Furthermore, that I may go on to other Heads of your Epiſtle, I underſtand the artifice of your Stone to be a compoſure from Gold, but from your writing I cannot apprehend it, becauſe you ſet not down the firſt original of that Compoſition. Therefore I ſhall not need to handle it more at large, till you inſtruct me fully and more plainly in its Compoſition and Operation : For I cannot neither believe that the *Elixir*, or *Philoſophers Stone*, can conſiſt of the ſigns appearing in it, and of the proper-

ties

When the Philosophers talk of their stone being composed of a body, spirit and soul they do so by way of comparison only, when likening it to the human species. The Gold is the body, the ☿ ☽ ☉ is the Spirit and the secret fire is the soul. The first is their earth or sulphur; the second is their water; & the third their fire against nature, or rather that which excites, & with the second, produces that action which overcomes the fire of Nature in the perfect body. But the Philosophers are not always uniform in these comparisons; for sometimes, when the work is compared to a vegetable production, the imperfect body, our Diana, is called the Earth, because the solar seed is to be planted therein, in the making of Reiis, and being afterwards

s of the nutritive vegetation of e flaming Fire, which you attri- ito to it, as I have openly shewed what I have said already. But nen I received your Work, and e gift of so great a Secret sent nto me, I at once understood our unfeigned love; and free con- dence in me. Wherefore for your riendship sake, I reserve your one with me, and keep it as a ost acceptable gift, and shall rite unto you more concerning , when you shall declare it to me ore manifestly. But whereas you y, that in your Stone there are ree, a Body, Spirit, and Soul, which is manifest to you by your xperience and work) the Philo- phers when they said those three atural things were in their arti- cial Stone, understood it by way f resemblance and experiment: or they called the Earth, its Body nd Bones; because it is an astrin- ent Compound, and restrains the uid Elements from their raw exibility, having the Fire also

with it ſymbolically by its drineſs. But they called the Water and Air, its Spirit; becauſe they are the Elements that moiſten and diſſolve the Earth. But they called the Air and Fire, the Soul; becauſe they ripen and digeſt the whole Compound. And they named them thus, with reſemblance unto Humane nature, becauſe in a well-conſtituted Fleſh there ought to be Bones to ſuſtain the Body, and likewiſe there ought to be in the Fleſh a vivacity of vegetable Accidents, which are called its Spirits: contrary to the errors of the Pagan Philoſophers, who thought the vital Spirits to be ſomething diſtinct from the Body compounded, and parts compounding it: ſo alſo there muſt be in Humane Fleſh an informing Soul, digeſting in man the brutal acts, and to work in him the intellectual work. But we muſt underſtand it otherwiſe in our Stone, in which the Earth hath the name of the Body, Air and Water obtain

warmed by our secret fire, & maisten-
ed by our mercurial water, which
means the same thing, it buds there-
in & brings forth the Hesperian fruit.
But when they speak of body & spirit
only as composing the Stone then the
body is Rebis (res bina) and the Spirit
is the Secret Fire, according to Ripley.
(See Ashmoles Theat. Chem. p 131).

he name of Spirit, neither is in t a Soul but becauſe it contains he Air and Fire; which I perceive vell; you do perfectly underſtand. But the Philoſophers divided them n this manner: By a crude Spirit, hey extracted a digeſted Spirit out of the diſſolved Body, and hey had remaining a fixed maſs of Aſhes to be farther diſſolved, in which they found an incombuſtible and ſtony oylineſs and gumminess, which they called the Soul; which enlivens, unites, incerates and produces united Natures; and in the Spirit they diſjoyned the Natures, ſo in the Oyl they re-conjoyned them. For our Stone hath not an informing nature, as a Vegetative or a Senſitive, but it hath only a formed form, which form is the very Elements themſelves, becauſe it is homogeneous. But mans Body, and that of other Senſitives, is heterogeneous: For Bones, Fleſh, Bloud, Marrow, Hair and Nails, are diſtinguiſhed differently in it; which

is otherwiſe in Gold, in whi
whatſoever there is, is found to b
of one kind. Wherefore, my R
verend Doctor, the Philoſophe
ſpeak this by way of ſimilitud
by reaſon of the adminiſtration
Art, and operation of Nature
not becauſe there is a Soul in th
Stone, but metaphorically, (a
you well know) nor Spirit, nc
Body, (as an informing form) a
it is found in Man, and other Ser
ſitives. Verily I tell you, tha
Oyl which naturally incerates an
unites Natures, and naturally in
duces the Medicine into other Bo
dies that are to be tinged, is nc
compounded of any other extra
neous thing, but out of the bowel
of the Body that is to be diſſol
ved: which Oyl retains the colou
of its Spirit always, until it be re
thickned, and then firſt of all i
puts on the Royal Enſigns, that is
a citrineneſs and Meralline form
which it manifeſts to all; in Gold
a Golden, in Silver, a Silver co
lour and form: which Oyl if it b

Sol

Whatever Philosophers may say, by way of comparison, in their dark enigmas respecting the Stone, their oil, for so they often call the Stone, because of its penetrating quality, which enables it to enter & tinge the imperfect metals, is not composed of materials foreign to its nature, but out of the body, rebis, dissolved by our mercurial water or secret fire. But in the making of this Oil the colour communicated to the body by the Spirit (to the ☉ by our ☽) is never entirely done away till it be rethickened & put on again the Royal Ensigns.

Even if gold be employed (for we may use silver in place of it) for the making of our oil, in its first solution, when joined to our ☽ to make rebis, it loses all its redness, and the fluid mass appears white throughout, in the crucible, like liquid quicksilver. This is the marriage of the Red man and his white wife, the conjunction of the Sun and Moon, which are afterwards joined indissolubly by the secret fire which performs the office of the priest on this occasion. The whole then becomes Azoth, our liquid mercury, an oil which will thicken itself and without any manual operation of any kind become the Red Stone. Other liquid preparations of ☉ may be of use for other purposes but not for our work.

Laton (☉) can only be washed effectually by Fire and Azor or Azoth, but this Azoth is not [illegible] mercury, but the mercury-
[illegible]ed bodies. Of Laton purified
[illegible]n the Azoth we make our
[illegible]nd the Azoth may, in one
[illegible] to be made of Elixer, which
[illegible] name more generally
[illegible]e finished stone than to
[illegible]ntermediate states. Elixer, as
[illegible]serves, signifies merely out
[illegible] the union of Rebis with
[illegible] brings the whole into a
[illegible] in that state it may be
[illegible] the second part in the
[illegible]ork, as Rebis is the First
[illegible]ture the third. But it is
[illegible] to call Rebis the First, Azoth
the second & Tincture the Third.

If the proper principles and true

Bern. Trevisan, &c. 249

Sol, being dissolved, is perceived to be red inwardly, though outwardly it appear white, under the form of liquid *Quick-silver*. Now some think to compound an Oyl as generous and powerful as this Oyl is, namely out of *Mercury* throughly dryed, or out of the substance of Tin, or Body of the Sun, commixed with ingredients of divers kinds; but for what concerns our Work, their Experiment is fallacious. They can indeed reduce the *species* of Metals into a kind of Oyl, but they cannot at any hand reduce them into a Metallick kind, observing and keeping the proportion of the things to be mixed sound and entire. But that Oyl may be profitable for Medicine to sensitive Creatures, because the nature of Gold is dissolved therein; but yet impertinently and unprofitably as to our Philosophick Work. Besides, my Honoured Doctor, that I may lightly touch on the remaining Heads of your Epistle, you must diligently

Even if gold be employed (for we may
use silver in place of it) for the making
of our oil, in its first solu
joined, to our ☽ to make rele
all its redness, and the fi
appears white throughou
crucible, like liquid quic
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and his white wife, the
of the Sun and Moon, w
wards joined indissolubl
fire which performs the
priest on this occasion.
becomes Azoth, our liqui
an oil which will thick
without any manual
any kind become the R
liquid preparations of ☉ may be of
use for other purposes but not for
our work.

and wisely observe, that Fire and *Azor*, wash *Laton*: But *Azor* is not raw *Quick-silver* simply extracted out of the Mine, but it is that which is extracted by *Quick-silver* it self, out of the dissolved Bodies; which is found to be more ripe upon tryal. Wherefore if *Laton* be an unclean Body, it is depurated by such an *Azor*, which you write that you have had formerly; and by this *Laton* purified by *Azor*, we make our Medicine for curing every sick person. Indeed this *Azor* is made of the *Elixir*, because *Elixir* is nothing else but a Body resolved into a *Mercurial* Water; after which resolution, *Azor* is extracted out of it, that is, an animated Spirit. And it is called *Elixir*, from *E*, which is *out of*, and *Lixis*, which is *Water*, because all things are made out of this Water: and *Elixir* is the second part in the Philosophick Work, as *Rebis* is the first in the same Work. But the Tincture constitutes the third Work;

Laton (☉) can only be washed effectually by Vine and Azor or Azoth, but this Azoth is not crude mercury, but the mercury of the dissolved bodies. Of Laton purified and exalted in the Azoth we make our medicine; and the Azoth may, in one sense, be said to be made of Elixer, which however is a name more generally applied to the finished stone than to any of its intermediate states. Elixer, as the Count observes, signifies merely out of water, & as the union of Rebis with the secret fire brings the whole into a watry form, in that state it may be called Elixer, the second part in the Philosophic work, as Rebis is the first and the Tincture the third. But it is more usual to call Rebis the First, Azoth the second & Tincture the third.

If the proper principles and true

order be followed in the work, no matter by what names the one or the other be called, the result will be the same. To the different effects which are produced in the progress of the work different names are given, and in these names the Philosophers are not agreed; but in this they all agree, that as, in making broth from a chicken, the chicken must be boiled in water, so our meat (☉) must be concocted in our water (the ☿☽♂). This is the first step (the water being previously prepared, which preparation is by some called the first work, and certainly with more propriety than this making of the Rebis) — In this also they are agreed, that a second Decoction is necessary, & indeed indispensible, namely, that of the Rebis

with the Secret fire, which converts it into
a mercurial water, a fluid substance; &
this is called (by Trevisan) Elixer, because
in this water, the Stone is
continued and somewhat
action.
names the Philosophers give
ts of the various stages of
or to their different operations,
can that, in this work, the
l spirit (☿☌☽), like water,
th its body (pure ☉) which
rately with it that the colour
is lost in that of our ☽,
crude mineral spirit. The
s called Rebis because it is
le of two, or a double thing,
this marriage of Gabricius
and Beija, the Red man with the White
woman, the union of the masculine

Bern. Trevisan, &c. 251

Work; for as the matter of this Composition produces divers effects, so it obtains different names one after another. Thence it manifestly appears, that *Azor* is not requisite to the *Elixir*, because in this Work the *Elixir* goes before *Azor*, and not the contrary; like as Water precedes the Oyl, and the Spirit the Soul: For *Azor* is drawn and extracted out of the *Elixir*, as Oyl out of Water, and not contrariwise; as mention is made elsewhere. For example sake; as in the Art of Physick, pure simple Fountain-water, by boyling in the first concoction, is joyned with the Flesh of a Chicken, and thence in the first degree of concoction we obtain a Broth, a good and perfect decoction, the humid, watry and airy parts of the Chicken being actually dissolved in the aforesaid Water; though there be other Elements therein also actually. But that it may be made a much more perfect Medicine, and more generous for restoring

order be followed in the work, no matter by what names the one or the other be called, the rest [illegible] the same. To the different are produced in the progre different names are given, names the Philosophers are but in this they all agree, making broth from a c chicken must be boiled our meat (☉) must be in our water (the ☽☿♂). first step (the water bein prepared, which prepara same called the first wo certainly with more pr this making of the Rub also they are agreed, that a second Decoction is necessary, & indeed in-dispensible, namely, that of the Rebis

storing man's sick Body unto health, the decocted Body of the Chick is beaten into a mash, with the said Water already altered into a boyled Broth, or with part of it, and is distilled by a stronger decoction, whence a Broth and decoction will be made much more noble and generous, partaking of the whole nature of the Chicken: Because by this second decoction not only the moist parts, but the hot parts, that is, its aerial and fiery parts, being melted into the Broth or decoction, are throughly mingled and dissolved: and therefore the whole virtue of the Chick is in such a decoction extracted into the aforesaid Liquor. So it falls out in the Philosophick Work, because the crude Mineral Spirit, like Water, is joyned with its Body, to dissolve it in its first decoction: whence it is called *Rebis*, because it is compounded of two, or a double thing, to wit, of the Masculine and Feminine Seed, that is, of the thing to be dissolved,

with the secret fire, which converts it into a mercurial water, a fluid substance; & therefore called (by Trevisan) Elixer, because out of or from this water, the Stone is made, by a continued and somewhat stronger decoction.

Whatever names the Philosophers give to the products of the various stages of their work, or to their different operations, they only mean that, in this work, the crude mineral spirit (☿☽♂), like water, is joined with its body (pure ☉) which mixes so intimately with it that the colour of the fixed ☉ is lost in that of our ☽, which is our crude mineral spirit. The compound is called Rebis because it is a thing made of two, or a double thing, produced by this marriage of Gabricius and Beija, the Red man with the White woman, the union of the masculine

seed of Gold with the feminine seed of
our Diana.

Rebis is two things joined, yet when so joined they are no longer counted two but one thing, brought into the spermatic form. From this a tinged water, or rather a water which may be brought to the power of tinging is produced; but their simple union gives them not this power, for the Elixer (not the Lapis, but the solution of which the Count here speaks) is produced by compounding the Rebis with the Secret fire, which is a work of Art subsequent to the making of Rebis:— and therefore the making of this Elixer, or the reduction of the solid bodies into aqueous fluidity, is termed the second part of the work. From this solution, without any farther laying on of hands, the Azot or Tincture is extracted, by merely continuing the decoction with a proper

degree of external heat. Other ways of treating the said metals may produce certain kinds of medicines, but are of ... lower to the Philosophick ... with the whole must first ... into a fluid state (therefore ...y) and afterwards be in- ... d assume the form of a

ved, though it be one thing and matter: whence the Verses,

Rebis *is two things joyn'd, yet it's but one*
Dissolv'd to their first Seeds, the Sun *or* Moon.

Now out of these two things dissolved together, the *Elixir* is compounded, that is, a tinged Water: whence the Verses,

Pure Bodies are of Lixis *made by Art*;
Hence Greeks Elixir *term its second part.*

Out of this *Elixir*, my Venerable Doctor, as out of the first Broth or Bullion of a simple decoction, *Azor* is extracted, to wit, by a stronger and iterated distillation: which *Azor* resembles and participates the nature of its Body from which it was extracted, which is hot, and retains its virtue in it self, namely an Oylie nature, which is hot and moist, because it is actual Fire and Air; though all the Elements are in it in Essence, and

Rebis is two things joined, yet when so joined they are no longer counted two but one thing, brought into the sher- matic form. From this a or rather a water which r to the power of tinging is their simple union gives power, for the Elixer (not the solution of which the speaks) is produced by co the Rebis with the Secret is a work of Art subsequ making of Rebis:— and th making of this Elixer, or of the solid bodies into aqu ty, is termed the second p From this solution, wit ther laying on of hands, Tincture is extracted, by merely con- tinuing the decoction with a proper

254 *The Answer of*

and by Compoſition. Medicines therefore to cure the Bodies of Senſitives, may be compoſed out of the ſaid Metals by ſeveral artifices; but they are not pertinent to the Philoſophick Work, as the *Elixir* is to *Azor*: that is, the vital Spirit and fugitive Soul are not diaphanous, nor tranſparent as the clear tear from the Eye: nor every diſſolving Spirit, though they be each of higher Natures than another, according to their degrees, as the Soul is higher than the crude Spirit, being they are not of one form. For as the Soul lies hid under the *ſpecies* of a diſſolved Spirit, before its re-inſpiſſation, (for the Soul being extracted out of the Body, always appeareth like *Quick-ſilver*) ſo after its inſpiſſation the Soul and Body lie hid under the *ſpecies* of a Body. Your Worſhip hath ſeen an Experiment thereof, in the Powder ſometime ſent to that King whoſe Phyſician you are; in which Experiment, *Quick-ſilver* was found in the

degree of external heat. Other ways of treating the said metals may produce certain kinds of medicines, but are of no use whatever to the Philosophick work, in which the whole must first be brought into a fluid state (therefore called mercury) and afterwards be inspissated and assume the form of a solid body.

Our coagulated mercury, which in
the fire is a fugitive substance, can
[illegible] fixed by means of the per-
ted metals; but for such
metallic nature must be
first brought in to the state
ous fluidity, by solution
by
other means, it will
ndred unfit for our
if Saturn (♄) should be

Bern. Trevisan, &c. 255

the *species* of *Quick-silver*, but if that which remained in the bottom had been coagulated, it would certainly have assumed the same form of Powder: But that Powder must be called a Tincture nominally only, not that it is a Medicine for Metals, for it is not yet perfectly fixt; yet as a Medicine for Men, it is of very good force. But the fixt Medicine without all doubt exceeds this humane Medicine in all virtues, both as to Metals, and to Men; which cannot come to pass in a clear diaphanous and transparent Liquor: Because if the aforesaid *Elixir* and *Azor*, that is, Spirit and Soul, did appear in, and had a transparency, now the Earth as to its proportion had left the Water, and had been separated from it, which had thickned and coagulated its parts, causing an opacity in the *Elixir* and *Azor*, and making a congealable Metallick form to consist. For in the condensing of fixed Metallick *species*, the condenser must act upon the

the condenſable, and the coagulating upon the coagulable; which cannot be in the aforeſaid diaphanous and clear Water. But it happens otherwiſe in Vegetables, in which a ſimple and diaphanous Water is thickned by decoction into the Vegetables themſelves: which yet by the Teſt of the Fire doth at length vaniſh and evaporate, becauſe it is not permanent and fixed in its compoſition, becauſe it had not with it an Earth naturally homogeneal to it in its compoſition, as *Quick-ſilver* hath: which Earth indeed is the cauſe of permanent fixation in homogeneous things: wherefore ſimple Water cannot by coagulation be ſo fixed with Vegetables, as *Mercury* with Metals. If therefore *Mercury* ſhould be reduced to a tranſparency in the Work of the Philoſophers, it would by good reaſon remain of an uncoagulable ſubſtance, nor would it be congealed upon *Laton* to a Metallick form, *ſpecies* and proportion, which carries

Our coagulated mercury, which in the fire is a fugitive substance, can be perfectly fixed by means of the perfect and fixed metals; but for such a work its metallic nature must be preserved. If brought into the state of diaphanous fluidity, by solution in acids or by other means, it will thereby be rendered unfit for our work, even if Laton (☉) should be joined to it.

Our mercury (our first mercury, the ☿ ☉ ☽) must be so treated that it may contain in itself the cause of its own fixation — our mercury or water must be joined to its own coagulating earth, viz gold, which is mercurial & the first-cause of inspissation, coagulation & fixation — That is the making of Rubis is indispensible; and in this the metallic form & proportion is completely preserved — but they err who instead of this proceeding seeks to convert our mercury into a limpid transparent water, which indeed may be done by means of our secret fire, for such a water, void of the coagulating earth, is useless to this work.

carries not with, nor in it ſelf its own congelation, namely Water the Earth: which Earth (as was ſaid) is *Mercurial*, and the firſt cauſe of Inſpiſſation, Coagulation, and Fixation. If then this Water abide deſtitute of Metallick proportion, how ſhould it be poſſible that ſuch like *ſpecies* ſhould be produced from this Compoſition? They alſo erre who think to extract a limpid tranſparent Water out of *Mercury*, and out of it to work many wonderful things: For be it ſo that they can perfect ſuch a Water, that Work would conduce nothing either to Nature or proportion, nor could it reſtore or build up any perfect kind of Metal: For ſo ſoon as *Mercury* is throughly changed from his firſt Nature, ſo ſoon he is forbidden entrance into our Philoſophick Work, becauſe he hath loſt his Spermatick and Metallick Nature. From theſe things it is manifeſt, what truth there is in your opinion, and in what it is contrary

and

and improper, when you ſay, there muſt be had (as I think) to perfect the higheſt *Elixir*, a Gum in which are all things neceſſary thereunto, and containing the four Elements, and it is a moſt clear Water as a tear from the Eye, made Spiritual, *&c.* which make Gold to be a mere Spirit: For a Body penetrates not a Body, but a ſubtle congealed Spiritual ſubſtance, which penetrates and colours a Body. Let it be ſo as you ſay, my Venerable Doctor, that Natures are not joyned but in a Gum or Oylie ſubſtance, and equal proportioned, having a Spiritual Nature, the Elements being yet fixedly ſhut up in it; unto which Gumminess the whole Philoſophers Stone is at laſt reduced by Inceration, under a gentle flux, after the manner of an Inceration reſembling all the Elements, ſtanding like Copper and in the nature of Copper, exiſting alſo in a ſubtle Spiritual Nature penetrating and colouring Metallick Bodies.

ies. For this Stone in the sublimation of the first crude Body, with not lost its kind, namely of the same Spirit, neither yet in the perfect and great Gum doth it lose its first Nature: Therefore Gum and Oyl belong not otherwise unto this Work, but as Elements equally proportioned shut up together, resolvable, united in the Oylie viscosity of the Earth, retained, buried, inseparably mixt. For this Gum or Oyl first is extracted out of the Body, drawn into an incinerated Spirit, till the superfluous humidity of the Water be turned into Air, and one Element be excited from another Element by digestion, and what was of an Aqueous form, become of an Oylie nature: and so the whole Stone at last assumes the name of Gum and *Sulphur*. For *Geber* teacheth this, when he saith, As you have written in your Epistle, If any person know to joyn and friendly unite our *Sulphur* unto Bodies, he hath found one of the

the greateſt Secrets, and one wa
of perfection : as if he ſhould ſa
If any man can reduce a Body
this, that it may be made a Gu
which may be throughly mingl
with other imperfect Bodies, I
hath found the greateſt Secret
Nature, *&c.* becauſe this perfe
Stone is a Gum and a *Sulphur*,
is known by what we have alrea
ſaid. But you muſt know, th
Geber with higheſt prudence a
wonderful artifice hides the tru
under a Veil, intermingling wi
it many obſcurities and falſiti
which thoſe who are ignorant
firſt appearance imagine to
truth : yet he ſpeaking like a Pl
loſopher ſecretly under this cra
doth openly, learnedly and Pl
loſophically deſcribe the trut
wherefore the unexperienced a
Sophiſters, not underſtanding l
mind and wit, nor the nature
the thing, do perverſly turn aſi
to the vulgar expoſition and fou
of the words. For he ſaith, If th
knoweſt that, we have ſaid ſom
thi

thing to thee; but if thou knoweſt not, we have ſaid nothing to thee. Wherefore in reading Philoſophick Books, conſider eſpecially the poſſibility of Nature; notwithſtanding ſome Writers of this Art have alſo ſometimes erred, and have happened ſometimes to have handled it, as to the natural truth, either ill or ambiguouſly. As it may be obſerved that *Arnoldus de Villa Nova* hath ſaid, in a Book which he called his *Roſary*, that raw *Mercury*, that is, *Quick-ſilver*, which in its own nature is cold and moiſt, by Sublimation may be made hot and dry; afterwards being revived, it becomes hot and moiſt like the complexion of Man. You will ſay then, what wonder is it if it be joyned with the Sun, that it likewiſe becomes of the nature of the Sun? For *Mercury* is of a convertible nature, as the Heavenly *Mercury*, which is ſuch as the Planet is with which it is in Conjunction. For that *Arnoldus*, though in other Sciences he were

were a Reverend and Ingenious Doctor, yet in this Art he handled Experiments only, without the learning of the Cauſes. Now when he ſaith, that in the firſt Sublimation the crude Spirit is ſublimed from the inferiour ſalt Minerals, and that *Mercury* it ſelf, which in its own nature is cold and moiſt, becomes a Powder of an hot and dry nature, as he ſaith, this yet conduces nothing to our Work. But let it be ſo, that he makes of *Mercury* ſuch a Powder as he ſpeaks of, that is, throughly dried and hot by ſublimation from Salts; yet thoſe Purifications are vain and impertinent to our Work, yea as to the perfecting of our Work they are hurtful. For though theſe inferiour Minerals communicate with Metals in their nature, yet not in kind and proportion: For the ſuperiour and inferiour Minerals, in their nativity and ſubterraneous formation, are of one and the ſame conſtitution univerſally, and therefore of the ſame

If our mercury be distilled &c so as to bring it into the form of a dry powder, it becomes unprofitable to the work. Does not this amount to a complete affirmation that no distillation takes place in the process? — that is, that a butter is not to be made by distillation?

Yet the Count denies not, that a drossy impure ☿, i.e. common ☿, may be sublimed — nay it must be sublimed, that it may become fit for our work. We must have ☿r to join with our Rebis. This sublimate is the secret sophic fire, by which the Rebis is reduced to fluidity. But by this sublimation the fluidity and radical humidity of the ☿ remain unaltered — i.e. they both become again manifest when the marine

acid

ſame nature; but they differ in proportion, quality, and kind or form. Wherefore if *Mercury* be diſtilled with thoſe inferiour Minerals, and throughly dried, then his internal nature is confounded and diſproportioned, and is hindred and made unprofitable, as to the effect of a Feminine Seed, and invalid for our Metallick Work. For ſo ſoon as he is turned into the form of a Powder, (except from his Body of *Sol* or *Luna*) ſo ſoon he undergoes ☿ through drineſs, unprofitable to the Philoſophick Work. Yet I deny not, but that a droſſie and impure *Mercury* may and ought, by a ſimple Salt, be ſublimed or purged once or oftner, according to a due Philoſophick experience, to take from it its droſs and outward Mineral impurity, ſo that notwithſtanding the fluidity and radical humidity of *Mercury* may always remain unaltered: For the *Mercurial* kind and form in ſuch a Work, ought to remain uncorrupted, as hath been

As the Count had before affirmed that all diaphanous preparations of the ☿ were to be rejected so here he asserts that any reduction of ☿ into powder except that reduction which is effected by ☉ or ☽ (i.e. except the perfect white or red powder, or Tincture,) is altogether unprofitable.

been said already. Nor ought its outward form to be reduced into a throughly dried Powder; because its external form being corrupted, shews its internal nature to be confounded, unless it be in the way of generation that it be altered, as may be manifestly seen in the signs which appear in the Work of the natural way. For there are Sublimations of *Mercury* from its own proper Bodies, which are conjoyned and mingled with it, by an Amalgamation with it in its most inward parts, from which being oftentimes raised and reunited, it rejects and loses its superfluities, and is not confounded in its nature; and afterwards it is very agreeable to the Philosophick Work, and powerful to dissolve Metallick *species*; yet it is not greatly altered intrinsically for the Philosophick Work, unless it be altered by fixed Bodies dissolved in it. But wonderful things may be done in Medicines for Sanatives from this [illegible]

acid quits the ☿ to join the ♎♂♁, and leaves the quicksilver in a revived state in the bottom of the glass. The acid and the ♎ by their union form Elixer (his first Elixer, not the stone) while the revived ☿, and the ☉ which was joined to the ♎ in rebis, form an amalgam. These however, instead of being separated by distillation, as the foolish pretenders to this art imagine, remain together in the same vessel, closely shut up, till, by their mutual action on each other a perfect decomposition of the amalgam is effected — not a separation of the ☉ from the ☿ but a reduction of both into their first elements, — and also such a change on the muriate that the whole form a new compound, our azoth or second mercury, in which

"the body of the Lion (☉) is torn in pieces".
The Count admits (page 264), though a
little covertly, for this is the point which
he elsewhere informs us he & other A-
depts had agreed to hide under a vail,
that Mercury sublimate is conjoined
and mixed with the other principles
of the Stone, by an amalgamation
with it in its most inward parts, i.e.
such an amalgamation & union
as we have mentioned viz in the
glass, in which a constant circula-
tion of the matter is kept up, the
volatile ascending in fume or va-
pour, condensing & descending, ope-
ning and volatilizing the fixed, till, in
the end, the latter overcomes the for-
mer & the whole becomes the perfect
Stone of the Philosophers. The com-
mon ☿ is very little altered intrinsi-

whether it be reduced into an Oyl, or into Water, or it abide in a Powder; but it is not at all pertinent to the Philosophick Experiment. And therefore it must be universally noted, that so soon as *Mercury* is turned into a Powder, of whatever sort, contrary to the nature of its Body to be dissolved, so soon will it be unprofitable to the Philosophick Work. There are certain deceiving Sophisters, who by joyning *Venus* to it, or adding other *species*, make a Sophistick Work; that is, they give unto imperfect Copper a colour, but not natural; they induce indeed a kind of an apparency, but not a true nature, that is, transmutation: like as he that paints a dead Image, or composes a Statue of Wood, which appears only, but is not; and as much as a living differs from an Image and Picture, so much differs their Work from the Philosophick. Hence this mixture perseveres not in the Test of the Fire, though it be Mineral;

N be-

becauſe Nature attracts it nc
from a proportionable digeſtior
nor hath Art vehemently decocte
it to an alteration of the mixt na
tures : wherefore that Copper ap
pears to be ſuperficially only, an
not permanently and intrinſicall
tinged. Wherefore we muſt nc
adhere to the Experiments of de
ceitful Sophiſters, becauſe th
truth of the natural Art confute
this Sophiſtick Work, and ſhews i
to be falſe. And if you will in
ſtance farther, and ſay, that as th
ſaid *Arnaldus* by Sublimation pur
ged away the droſs of *Mercury*
and dried it in its nature; ſo alſ
(as you ſay) he by reviving it
moiſtned it again, and made th
Mercury it ſelf hot and moiſt, an
in its nature conformable to it
Body. This hinders not (my Re
verend Doctor) nor refutes th
truth of the Philoſophick Art, ye
rather an errour appears in th
Natural Art : For, as is manifeſt
Arnaldus doth teach, if you regarc
the ſound of his words, that *Mer-*
cury

cally as to the philosophic work, by its sublimation; for it obtains its principal change by its after-union with the perfect bodies (☉ or ☽) dissolved in it as before stated; yet in no other state but that of a sublimate can common ☿ be made to join with the Rebis, though many recommend processes for joining running ☿ with our ☽ through the medium of common ☽. Others recommend amalgamation with ♀ &c, ♂ because they thus avoid converting the ☿ into a powder, agreeably to the mandate of the Philosophers, they maintain this must be the right path; but they are mistaken, as are all those who sublime and then revive the ☿ to obtain it again per se, fancying they have thereby rendered it more fit for the

worth, however curious & cunning may be the processes they employ for that purpose. The ☿, by such a revival, acquires no property that it did not possess before it was sublimed; and by its revival, it is rendered incapable of being thoroughly mingled with the other ingredients.

cury thus throughly dried, is revived by hot water into which it is cast; and he saith that it is made hot and moist, when it was first sublimed hot and dry. But what true Philosopher would say, that *Mercury* or any other Metal, is changed in nature and internal quality by simple Water, however hot or boyling, or that it could there acquire its natural humidity, and so be revived? Therefore *Mercury* in this revival acquires nothing, because common Water neither decocts nor alters it, because it neither hath entrance nor ingress into it, and that which neither hath entrance nor ingress, alters not; because every thing to be altered, must first be throughly mingled. For indeed such a Water may wipe away from it some superficial dross swimming upon it, but cannot infuse into it a new quality: For what nature soever *Mercury* reduced into a Powder, and mortified by Sublimations, retained, such

nature altogether it retains revived by Water. Now this I would have to be ſpoken in honour and reſpect unto the ſaid *Arnaldus*; but I contemplate and defend the truth of Nature and Experience. Furthermore, honoured Doctor, that I may by this my Anſwer ſatisfie your Epiſtle, and put an end thereto, I humbly entreat you that you would take in good part, and favourably bear what I have written, not by way of Confutation, but Diſputation: But if I have anſwered any thing that offends you, take it yet in good part and favourably, or ſignifie it to me in writing, and I will ſatisfie you to my power, as the moſt true Doctor our Lord Jeſus Chriſt, the Son of God, bleſſed for ever and ever, ſhall give and teach me.

Thanks be to Chriſt.